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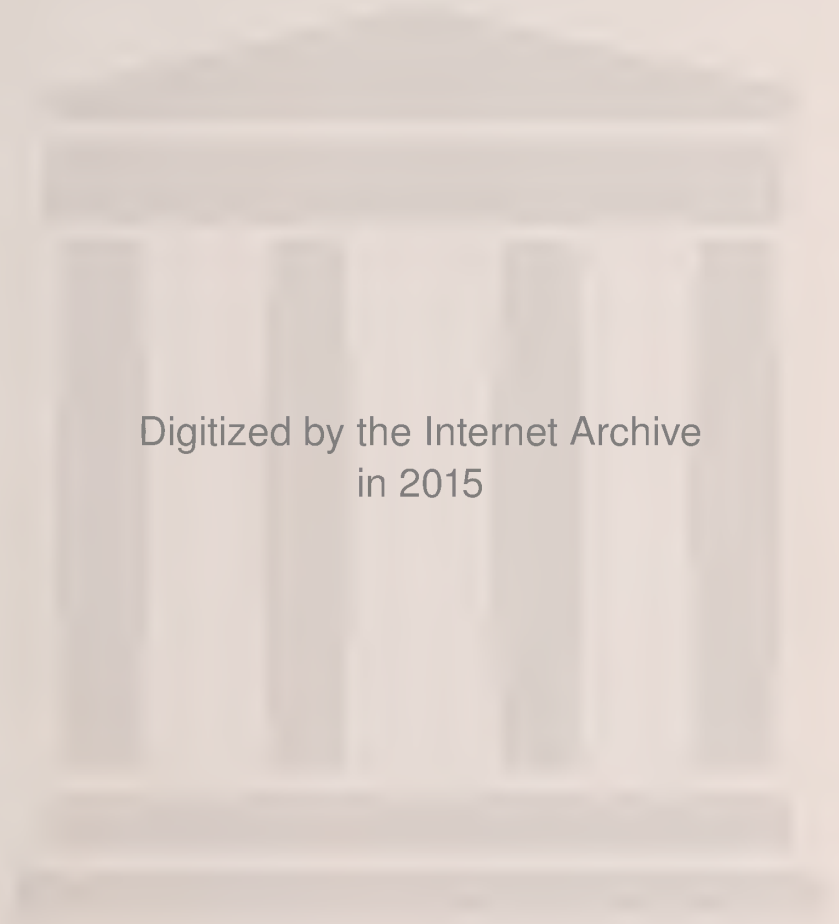
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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. IV. DECEMBER, 1889. NO. 12

WHILE we were promising for our societies that they would retrieve their financial record, they were retrieving. The Woman's Boards sent $10,821.09 to the treasury in the month of October. The comparative statement of their contributions from May 1 to November 1 stands as follows:

1888	$27,437.33
1889	37,782.93
Gain	$10,345.60

We wish to make it very prominent that a Missionary Calendar for 1890 may be had at the headquarters of any of our Boards (see third page of cover). Price, forty cents, postpaid.

When it is understood that "E. M. R.'s" hand has been upon its arrangement and selection, the calendar will need no further recommendation to the confidence of our readers.

IT is too early to give any full reports of the November meetings, but already some tokens of life and power in them have been noted. Please tell us how it was with your Church.

THE December number of the pet of the family, *Children's Work for Children*, will contain a good Christmas exercise, as usual. Copies may also be obtained of the admirable exercise of last year, which will be just as appropriate as the new one for those who have not had it. Send to the office, 1334 Chestnut Street, Philadelphia.

BOUND volumes of *W. W. W.* for 1889, in the same acceptable style as last year, may be had for $1.00 postpaid. A few volumes also of former years are on hand. Send to the Mission House, 53 Fifth Avenue, New York City.

COPIES of the statement (on blue paper) sent out with our November magazine by the Editorial Committee may be had from our several headquarters, *gratis*. Officers of societies will know how and where to utilize them.

MISS DASCOMB'S friends will rejoice to hear that she takes the next steamer from Newport News, about Nov. 20, for another term of service in Brazil.

DR. AND MRS. HEPBURN expect to embark from San Francisco November 21, returning to their Yokohama home. A farewell service was held with them at the Mission House, the pleasantest, perhaps, of the series of such occasions among us this fall. Dr. Hepburn spoke with vigor, and we anticipate for both himself and his wife a long Indian Summer in that land where they have passed both spring and prime.

OF the company with Dr. Hepburn are two young ladies for Osaka, Miss Helen S. Loveland and Miss Kate Shaw, and Dr. Madge Dickson for Wei Hien, China.

ANOTHER sacred association was added, on October 23, to the many gathering about beautiful Lenox Hall in the Mission House. A funeral service was conducted in memory of Rev. C. De Heer, for more than thirty years missionary at the Gaboon, and who, having returned in feebleness to this country last May, passed away at Clifton Springs, October 20. Mrs. De Heer will have the heartfelt sympathy not only of personal friends, but a multitude who have loved her for her work's sake these many years.

FOUR of our missionaries, Mrs. Tedford of South India, Mrs. Torrence of Teheran, Mrs. Marling of Africa (while on the journey home), and Mrs. Gilman of Hainan, China, have lately experienced the same exquisite sorrow—the loss of a little child. The circumstances in the last case were particularly painful—death by accident, while the mother was helplessly ill and the father off at his post of duty.

The Missionary Herald for November is a very important number of 87 pp., including, besides the ordinary contents, papers in full presented by the Secretaries of the American Board at their recent Annual Meeting in New York. One of these, entitled "The Place Occupied in the Missionary Work by Prayer," contains testimony given without names, and in some cases at considerable length, from twenty-six living missionaries of that Board, both men and women, upon their personal experience in the direction indicated by the subject. Many of our readers would like to see this body of testimony and for their sakes we mention that the *Herald* can be ordered from Charles E. Swett, 1 Somerset St., Boston. Send ten cents.

THE Woman's Meeting held in connection with the American Board Anniversary in New York, October 17, was very fine. During a session of three hours, besides devotional exercises there were brief and good addresses from twelve ladies, all in active service. A significant and uncommon feature was the presence of three mothers, each with her grown missionary daughter, on the same platform. The closing words of a fourth daughter (from Zululand) seemed for the moment to bring her mother also to her side. "I feel that anything I have been able to do was all owing to the example and influence of my dear mother, who went to rest in South Africa, two years ago."

MR. POTTER'S and Dr. Cochran's parties for Persia having been apprised by cable of the Constantinople detention, had their passports *visèd* in London, and, following the example of other wise men, went by another way.

MR. MCDOWELL and Dr. Wishard were expecting, October 8, to leave Oroomiah a few days later and adventure themselves again upon the Koordistan high places. The men who mobbed them six months ago have never been punished, nor anything of their stolen property recovered since the first.

A WONDERFUL revival in Aintab, Asia Minor, began in the midsummer in connection with annual mission meeting there, and under the preaching of Mr. Jenanian, who, after studying in America, went out to Tarsus last year. One of the ladies of the mission (American Board) wrote that old Varteni, a woman almost ninety, was praying for 500 conversions. Up to October, about 550 had joined the several churches in Aintab and many more were hopefully changed.

THE new Commissioner of Indian Affairs, General Morgan, has arranged a scheme for the education of Indian boys and girls at the expense of the federal government. It is to be kept free from political interference, to be non-sectarian, and conducted in the English language. There are to be at least 3 high schools, 25 grammar schools, and 50 home schools (boarding schools), and camp schools for the rest. Missionary organizations will thus be relieved of the too heavy burden of secular instruction and be more free to pursue distinctively evangelistic labors among the Indians of our West.

A MISSIONARY lady in India is grieved to hear the little Hindus ask what they'll get for Christmas if they come to Sunday-school. But it isn't so different from the interrogations in New York. Some schools here are obliged to refuse new pupils for weeks previous to Christmas.

The same lady's sense of uprightness is shocked to hear a woman of India say, "Above we have God, and below we have you. I want a mull chuddar to wear to church. I cannot wear unbleached muslin." No doubt the woman received the fine, upright instruction that she sadly needed. But we should not despair. A few seasons ago an American woman wrote to Mr. Geo. W. Childs asking him for a seal-skin sacque, because she had seen better days and used to dress elegantly and she could'nt bear to wear a common cloak.

MR. HOWELL organized the Church of Jahu (*pron. Zhah-oo*), Brazil, in the spring, with 83 members, the majority of whom live in the country, six miles out from the village. It must have been an interesting sight when 40 of these people came into town in a body, on foot, and, marching across the village square, entered the house where the service was held. How many shepherds in the United States folded a flock like that, last year, of sheep that were scattered abroad?

DROUGHT in Brazil last season raised the price of provisions higher than they have been in many years. Beans, a staple there, were $5 per bushel; corn, $2; and rice, $6. This was hard upon missionary purses.

MELONS begin to ripen in Chili this month.

OUR MISSIONARIES IN SYRIA,

AND POST OFFICE ADDRESSES.

All letters for Syria should be addressed "American Mission."

Miss Alice Barber,	Beirût.	Miss Emily G. Bird,	Abeih.	Miss M. C. Holmes,	Tripoli.
Mrs. Gerald F. Dale,	"	Miss Charlotte H. Brown,	Sidon.	Miss Harriet N. LaGrange,	"
Mrs. W. W. Eddy,	"	Miss Rebecca M. Brown,	"	Mrs. F. W. March,	"
Miss Everett,	"	Mrs. Wm. K. Eddy,	"	Mrs. W. S. Nelson,	"
Miss Emilia Thomson,	"	Miss Mary T. Maxwell Ford,	Tripoli.	Mrs. Harriette Eddy Hoskins,	Zahleh.
Mrs. William Bird,	Abeih.				

In this country: Mrs. T. S. Pond, 2307 Seventh Avenue, New York City.

OUR DECEMBER GREETING—IS IT HOME OR FOREIGN?

"Go ye into all the world, and preach the gospel to every creature." Mark, 16 : 15. We have in this verse one of the latest, most significant, and most characteristic of our Lord's messages to His followers. When Christ uttered these words He was in Palestine, not far from Syria, whither our thoughts turn during these December days, whence come to us this month greetings of the missionaries of our precious gospel and its glorified Cross. Now, let us place ourselves in imagination by the side of the Saviour when He gave this command and ask—What did He mean when He said, "Go ye into all the world?" He meant, of course, "all the world," from Palestine outward ; He meant the outlying Roman Empire of that day. But did He mean that only? Can we not imagine that omniscient intellect of Christ, with its prophetic knowledge of all the ages and its superb grasp of all history, looking out over Asia and Africa and Europe and even to the distant and then undiscovered continent of America, and lighting up all the centuries as if by the electric flash of a divine purpose as He embraced them all in the sweep of this magnificent command? If this is true, then, from the standpoint of this verse the preaching of the Gospel here in the Western world to-day—here in our American churches in the home land—comes under the head of what we are accustomed to call "foreign mission work," that is, it is "foreign" to the standpoint of the great Missionary when He uttered this command.

I have called your attention to this view of our Lord's words that we may notice the fictitious nature, in some of its aspects, of that distinction we are accustomed to make between "home" and "foreign" missions. We hear in the common language of our Church life of "home missions," and also of "foreign missions," and in the minds of some there is almost an element of rivalry between the two, as if one were exclusive of the other. Now, we will not deny that this distinction is a useful and proper one, provided we bear in mind just what it really signifies. It is merely a geographical and administrative distinction. It has nothing to do with the meaning and purpose and duty and glory of missions. It is of the earth, earthy ; it never came down from Heaven. An angel interpreter would stumble over it and would have to borrow an American school geography before he could explain it. Christ gave us the keynote when He said, "into all the world."

We have no such distinction as a home Bible and a foreign Bible, a home atonement and a foreign atonement, a home redemption and a foreign redemption, a home Christ and a foreign Christ. The Kingdom and Church of Christ belong to no one clime or nationality ; Christ our Lord is literally a "Man without a country." He belongs to the world.

Let us illustrate what we mean : A year or more ago and we were in the midst of the excitement of a presidential election. When the returns began to come in that first Tuesday evening in November, were you eager to hear simply from your own town or county or state? Were you not just as anxious to hear from other localities and even from distant states? Why was this? It was because you recognized the *unity of this nation.* You knew that these returns all had a bearing upon the general result and in that sense were important. In the same way let us as Christians recognize the *unity of Christ's Kingdom*, which is world-wide, and let us listen, so to speak, for the "returns," not only from our own immediate vicinity, but from all the nations of the earth.

Let us use another illustration : Let us suppose that in some of our beautiful American homes a group of manly boys are growing up in the family circle, and that when they reach maturer years one of them leaves that home and goes across the seas to Japan, another goes to China, another to India, or Egypt, or Syria. Now,

we have arriving almost every day of the week in our New York harbor what we call in the language of the postal department "the foreign mail." But when the letters begin to come to that lonely household from those absent ones, will they be considered in any but a mere fictitious sense as the "foreign" mail? No; they will be the "home" mail to that mother's heart, for they will tell her of the welfare of her absent children—a living part of her home, which no foreign shore can make "foreign" to her heart. Now, it seems to us that these various missions which our Church here in America has sent forth to foreign lands are like absent children which have gone forth from the household of faith—from the bosom of the mother Church—to serve and honor the same Master in distant localities. And when it happens that a missionary, or a missionary magazine, brings to the Church at home some tidings of the Church abroad, it is not the "foreign mail"; it is the "home mail." Let us suppose, moreover, that this family of which we have been speaking originally came to this country from some foreign land—we will say from the German fatherland—and that Conrad, or Fritz, or Karl went back to the home land and wrote to his mother of living and working amidst the scenes of her early life, and described to her the places where she used to sing and play and dream in the sunny days of her girlhood. Would not that be in a double sense the "home mail" to that mother's heart?

So let us look upon our December budget as news from an absent child which has gone back to the home land of the Church. Syria and adjacent regions are the early home of the Christian Church. Where was Christ born? Where did the angels sing upon that first Christmas Eve? Where was the first communion season held in Christian history? Where was the first drop of martyr blood shed? Where did the Church begin her missionary activities? It was over in Palestine, and our Syria is so near as fairly to share in the honor — while the whole Levant is full of Biblical associations as the scene of Old and New Testament history and of the early triumph of the Church. Our December tidings, then, must after all be considered as a *home message from afar.*

Rev. James S. Dennis, D. D.

INTO THE COASTS OF CÆSAREA PHILIPPI.

If any inquire which of our Syrian stations were actually the scene of gospel story, the localities marked by the footsteps of the Son of Man, they are not about Tripoli nor Beirût, but around Mount Hermon, in the southern district of our mission. This is Central Syria and coincides with the northernmost limit of our Saviour's ministry. Here is Bâniâs (*Bày-ni-as*), the Cæsarea Philippi of His day, into whose coasts He came (*Matt. xvi., 13*). Though beautiful, so that it has been called the Tivoli of Syria, it is not a healthful town nor occupied as a station, but all its vicinity is Bible-land, and it is the scene of our missionaries' efforts every day.

Bâniâs is older than Cæsarea Philippi. It is believed to be the Baal-gad of Joshua's time; "Baal-gad in the valley of Lebanon, under Mount Hermon" (*Joshua xi., 17*). But something older than Baal-gad is here —the springs of the Upper Jordan. When the world was fresh from the hand of God the young Jordan was loosed from this mountain side and sent forth to run its long, historic course. Legends of the early Fathers hover round these springs, and marble niches with a Greek inscription to the god Pan have fixed the impress of still another period; for, while the town has forgotten both its original name and its Roman name, Bâniâs is only a corruption of its Greek name, Panium, from Pan.

Another prominent feature of the place is the Crusaders' castle, which dominates the town from one of the spurs of Hermon. A fortress that figured in the Crusaders' wars it is unquestionably, but *Dr. Thomson thinks that the fine, compact stones of which this noble ruin is composed—"hard as adamant," and which "ring when struck, like metal"—far antedate the era of the Crusades. He notices also that its doors, which were not made to open and shut, but to be moved up and down, are unlike any other gateways in Syria. They are such as David's psalm was for: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

Eusebius saw a brass statue at Bâniâs commemorating the Saviour's compassion on one who is supposed to have lived in this town—the woman who had the issue

*See "*The Land and the Book*," Vol. I., p. 476; also for description of the view from Bâniâs, p. 478.

KŬL 'AT ES SUBEIBEH—CRUSADERS' CASTLE OF BÂNIÂS.

of blood; but only last September, one, who is a messenger of our churches, wrote from a town ten miles west from Bâniâs and from the midst of women whom she would fain see touching the hem of Christ's garment. Writing from Jedeideh, Miss Charlotte Brown, of Sidon Seminary, gives this glimpse of place and people as they are to-day:

"Mt. Hermon rises before us (to the east) in all its grandeur, sometimes wrapped in mist, at others plainly outlined against the sky. Hermon, tipped with the rose and purple of sunset, is a sight never to be forgotten.

"There are many villages from a half hour to four hours distant, most of them with familiar names—*Khiyam, Ibl, Shiba, Hâsbeiya, Deir Mimâs and others.

"Off toward the south lie the Waters of Merom, and if we were up a few hundred feet higher we should behold the Sea of Galilee. At the southern extremity of Hermon are the two high, wooded mounts between which it is now thought by many the Transfiguration took place. Below these, out of sight from us, is the old Crusader castle of Bâniâs and the site of Cæsarea Philippi. Nearer home, just below the village, is a peculiar small hill covered with fig trees, belonging to the people of Jedeideh. We went down there with a Syrian girl to 'smell the air,' as the Arabic expression is, and ate delicious figs and looked into an old tomb which is supposed to be haunted.

"A great proportion of the men of Jedeideh are away most of the year, trading with the Arabs. They take brass coffee-pots, copper pans, bolts of cloth, red leather shoes, bedding, ready-made garments, belts, etc., and trade them for wheat, native butter, and a few other articles, but very rarely sell for money, as it is scarce among the Bedawîn. The women are always here, as very few of them work out in the fields and vineyards as those do of many other villages.

* Pronounced Khe-yam, Íb-ble, Shib-ah, Häs-bày-ah, Dëre Me-mäss.

"Sunday morning there is always a goodly array of women in church, and after a regular service by Teacher Michael, I have had those of them who would stay for a short meeting. One Sunday my sister and I spent in Hasbeiya, another in Kafair, and Sunday before last Miss Barber and I rode over to Ibl in time to attend early morning service. The Rev. W. K. Eddy was there and conducted the communion service, and afterward we met the women, the teacher's wife, according to her custom, first asking about the sermon. After that we rode to Khiyam, near by, to a second communion."

And so, while the Canaanite (it may be) has left his splendid cut stones in these parts; and the Roman has left his bridges, enduring as time; and the Greek has left his name and the aroma of his worship; and the Crusader has left the echo of his rattling steel; our Saviour left his example and the record of what he said here, and he still leaves for his children his work to do.

THE DRUZES OF MOUNT LEBANON.

I. Who are they?—They are not a race. There is no unmixed race in Syria save the Bedouin of the desert. The Syrians of to-day are a composite of races. The Druzes, accordingly, are not a race, but a sect. They have no lighter and no darker skin than the Caucasian Christians and Muslims about them. They have no remains of language or customs which may not be found among their neighbors. Their almost universal life in the open air as tillers of the soil, women and men, makes them, as a rule, robust.

Their Number.—They are not numerous. The Druzes claim their real number is immense, from the fact that their religion (!) teaches them to "assume, as a cloak, that religion which has the ascendancy for the time, but keep Druzeism in your hearts." Hence, "there are vast numbers of Druzes throughout the world living in secret until the day of triumph comes."

Their Home.—In truth there are not more than 100,000 souls, and they are found only in Central Syria. About 50,000 are in Mount Lebanon among their Christian neighbors. The rest live in obscure districts of Anti-Lebanon, at the foot of Hermon, and in mountains and plains of the Hauran (Auranitis) east of the Jordan.

II. Their Origin as a Sect.—This is a matter of obscurity, albeit it is known that one "Durz" by name led a party of persecuted schismatic Muslims out of Egypt hundreds of years ago, and these settled in or spread to the regions before mentioned. This was the outcome of discontent with the yoke of Islam. Accordingly, we find among Druzes none of the frequent daily ablutions, no call to repeated daily prayer, no fasts, no pilgrimage, no circumcision, no public meeting, no sacred day—all of which are precepts of Islam. They celebrate their New Year's by a sacrifice of sheep which they share with the poor—a close imitation of the Muslim sacrifice on "Arafat," near Mecca, during the sojourn of pilgrims there.

III. Their Religion.—Opposition to Islam motived the Druze schism; but no man nor sect can be content with mere negation. Accordingly, Hindu theology was drawn upon to furnish the doctrine of transmigration of souls.

All good Druzes are supposed to go to China when they die, where they have new bodies at once; but unperfected Druzes pass into the body of a slave or a beast and undergo a purgatory of possible advance or of further retrogression. China is thus the Celestial Flowery Kingdom to the Druze, more than to the Chinese themselves. At the "good" Druze's funeral the women chant and all repeat the words: "Happy are the people of China who welcome thy coming!" Theoretically, a bad Druze at death has none so poor to do him reverence. But there are no "bad" Druzes, if one may judge from funeral panegyrics. Apparently *all* Druzes at death go to China.

They have retained a certain belief in a grand judgment day. This is to be at the coming of Hamzeh—the personification of the divine principle in the great All. Hamzeh, they declare, has been incarnate at several ages of the world; in Adam, Abraham, Moses, several prophets, and in Christ. He was Hamzeh in all these different persons and offices. We have often been told by them, "We are one in faith. You expect Christ a second time; so do we, only we call him Hamzeh." They also hold that Hamzeh will come forth from China with all the good Druzes who have been accumulating there during the ages; also all the secret Druzes will then flock to his standard and swell the host as it advances. All shall have spears and banners, and ride upon

horses whose neighing shall be heard many leagues away on every side, and they shall strike terror to the hearts of their helpless enemies. All the world shall thus be reduced and shall be slaves to the Druzes, and Hamzeh shall reign for indefinite ages. Accordingly, when a good Druze dies very little mourning is allowed. It would simply be "unreasonable." The Druze thus teaches a much-needed lesson to the so-called Christians around him, whose loud and often heathenish demonstrations of sorrow seem to belie their nobler faith in "Jesus and the Resurrection."

DRUZE PLOUGHMAN AND TEAM NEAR MOUNT HERMON.

Druzes also *seem* to favor prayers for the dead. But it is only seeming, and would be in utter inconsistency with their Rationalism and Pantheism. They know only natural law, eternity of matter, unvarying progress of natural cycles. They do pray a Muslim prayer at the grave in public that they may *seem* to follow Islam. But there is no evidence that they pray at all, whether in meetings or in private.

Religious books they have, but they are held with utmost secrecy. During the massacre of 1860 copies were found and taken to France and translated. They are said to be partly cabalistic cipher, but mostly are of no literary or scientific worth, being neither Pantheism, nor Theism, nor Deism, nor Islamism, nor Christianity; but a composite of all these, a collection of dogmatic half-truths and errors designed to deceive the poor Druze into thinking that he can, by these points of common creed with all men, lead a hidden life with greater ease, and neither give nor take evil nor good from any man. In a word, Druzeism is a secret society, a political junta, more closely secret and more firmly united than anything in all Asia, unless it be Lamaism itself; and it is of no influence whatever save within the obscure districts where it is found.

There is not a little heathenism, among Druze women, especially. All are anxious to prevent the "evil eye." They make a vow under any large green tree, and as a memento thereof tie rags torn from their clothing to the twigs. They burn lamps at the graves of their relatives for days and weeks and perform mysterious, dance-like motions beneath sacred trees, but with what design is unknown.

Lastly, the Druzes are divided by themselves into two classes—the "Wise" and "Foolish;" or, "The Rational and Initiated" and "The Uninitiated."

The Wise have been instructed in Druze secrets and taken prescribed oaths. They must refrain from all undignified behavior and language, and use no stimulants, not even tobacco, this latter being considered most irrational. A few of the Wise conform to the letter of this prohibition, but use snuff, contrary to its spirit. Probably no person ever saw an Initiated Druze drunken, or one whose bearing and language and the neatness of whose dress did not usually indicate the quiet self-control of a gentleman. Specially heightening this effect are the full beard and the turban of spotless white, which only the Wise are allowed to wear, it being the distinguishing badge of initiation. The Wise Druzes compose the "session" of the village or district where they live. They meet regularly every Thursday evening in entire secrecy. Certain formulas, sacred and cabalistic, may be repeated at the beginning to make sure of the presence of the Wise alone. Political and social questions of interest are discussed. Advice is given to those in difficulty or to those at variance. The political news of Europe, so far as it is of any influence on Syria, is better known and discussed among them than in almost any village of Europe. The Unwise are eligible to initiation on

attaining ripe manhood, provided they command by good conduct and habits the confidence of the "session." Not a few Druzes are never admitted to this confidence. The secrecy of the "session" has given opportunity for deep plots in social and political affairs, and secrecy is the right arm of the Druze junta. Here is the hiding of its power, as over against 300,000 Maronites, who are their sworn foes in all matters of difference.

IV. Morals and Social Customs.—The state of Druze women is deplorable, for they are seldom taught to read and the higher they are in the social scale the more closely they are secluded in the harem; and they are liable to be divorced on the instant at the caprice of their husbands. There is no appeal from this dictum. This state of degradation and fear makes slaves of most of the women, so that they develop often the vices of slaves. Yet many happy exceptions exist and sometimes a Druze wife is of such superior character as to make herself necessary to her lord, especially if she have a family.

Not a few Druze women have been admitted to the "session" of the Wise and have attained unbounded influence in the sect. In one aspect the Druze woman's social state is preferable to that of her Muslim sister. The latter has the bitter cup of polygamy pressed to her lips; the Druze has it not.

The peculiar mark of a Druze woman is the manner of drawing her veil of white or dark cloth diagonally across her face so as to expose but one eye and a corner of the brow above it.

Marriage is simply a contract, written by the groom, to pay over to the woman a certain sum of money to be inviolably and forever her own. This is offered in presence of the religious sheikh or the "session." The money is either given or guaranteed; and on the conditions being accepted by the woman, the marriage is an accomplished fact. She is his wife, subject to divorce from her lord, but not from her dower.

The Druzes are the only subjects of the Sultan who have the right to make a will, or to dispose of property after death by testament. The will may often be oral; so that it be before competent witnesses it will stand in Turkish courts, being considered a part of the Druze religion.

The Druze is more impenetrable to the Gospel than all other sects in Syria or the world. Not the Oriental Christian, not the Occidental infidel, not the heathen Brahmin or Buddhist, not the Jew, the Muslim, not even the Parsee, is so utterly untouched by the story of Jesus, His cross, and His resurrection. This has been the Druze attitude from the first proclamation of the Gospel. But of late we find that the old moorings have been loosed. They are more attentive to their American and English friends as bearers of the light of true science and true religion. The dawn of the Gospel-day has plainly begun in Syria. That some of its awakening light has reached at last even the doubting Druzes we hope to show in a future communication. *Rev. Theo. S. Pond.*

QUIET CHRISTIAN EFFORTS FOR WOMEN IN BEIRÛT.

A CLASS of sixty to seventy women gather on Thursdays at Ras Beirût to learn verses and be instructed in the simple truths of God's Word.

In the other end of Beirût, the eastern quarter, on Tuesday, women of the better class come together without any other inducement than to listen to God's Word and prayer and to join in the hymns. This Tuesday meeting is owing to the efforts of two Christian women, neither of whom reads, but whose zealous efforts bring many of their neighbors and relatives weekly to listen to the missionary lady. They have an aged mother who has left the superstitions of her old church, left off her accustomed prayers to the Virgin Mary and now trusts in Christ, her Saviour—an example of the influence daughters can exert in the house. These also have been successful in bringing their nephews under Christian instruction. Would that all who confess Christ would work as faithfully for their Master as these two sisters!

In the southern quarter of the city, on the outskirts called the Mezraa, a gathering like that at Ras Beirût is also held Thursday. Here are found more young women, some of whom can read.

Again, Thursday afternoon, if you should go into our Sabbath-school room, near the church, you would see a large number of women gathered, and you would hear them recite passages of Scripture in concert or separately. Questions are asked, and explanation given to see if texts repeated are understood. You would look in vain for any missionary lady. This is the vol-

untary work of three or four noble Christian Syrian ladies, now for several years carried on entirely by themselves; very hopeful and encouraging to our hearts.

A society of young workers meets every Tuesday afternoon to sew for the poor. They have chosen the name of "Helping Hand."

We must record with sorrow the death of a loved sister in Christ, Mrs. Naoum Tabit. The first wedding I attended after I came to this country was hers. Educated in the school of Mrs. De Forest, the first established for girls in Syria, under her teacher's watchful care Mrs. Tabit was prepared to become the wife of a wealthy and influential Syrian, then connected with the British Consulate in this city. There was much talk and excitement over the affair, for she was from a mountain village, he from one of the first city families. I always felt an interest in her. She attended my meeting for church members and maintained a high Christian character.

Last winter she was obliged after a year of great suffering to enter a hospital to undergo an operation, recovery from which she knew to be extremely doubtful. The day before, I visited her and found her calm and trustful. She sent a message by me to her beloved teacher, still living in America: "I have given myself into the hand of my Saviour. He will keep that which I have committed to him." Her trust was firm; her peace perfect. She survived the operation but two days.

Let those who ask for fruits of labor for the Master, for results of laborers who long ago left this land, rejoice in this fresh sheaf gathered into our Father's garner, another trophy of redeeming grace from among this people. Let those who ask what good has been accomplished have their doubts silenced by the testimony of the power of Christian faith to sustain the soul in the darkest hour.

Mrs. W. W. Eddy.

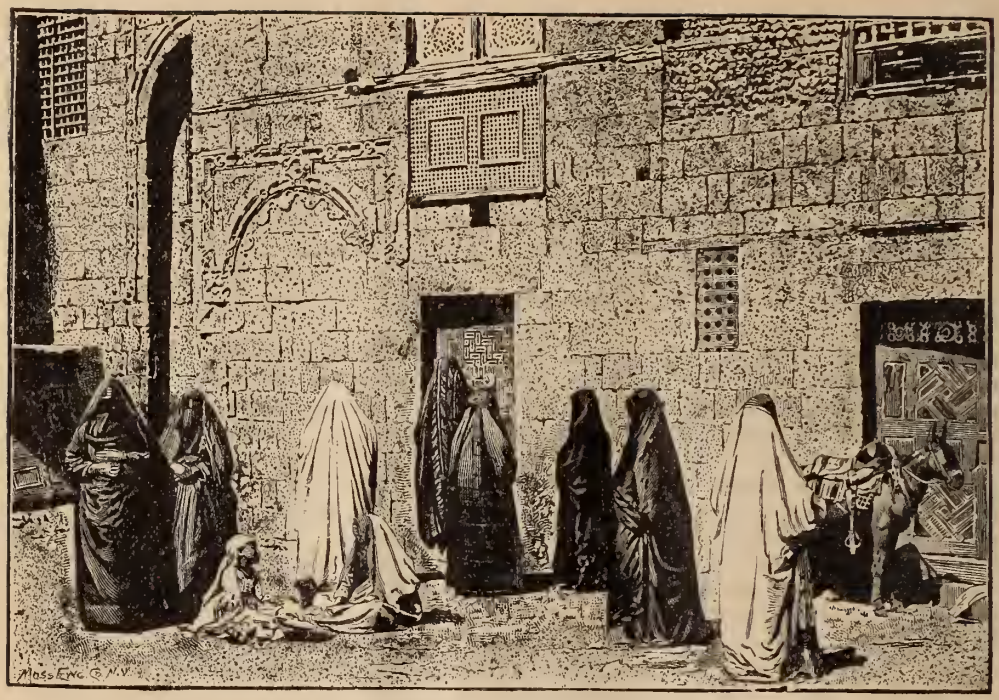
ANOTHER STATION OF THE LIFE-SAVING SERVICE.

Dr. Mutchmore, of the Philadelphia *Presbyterian*, in his agreeable "Fragments from Travel Around the World," last year, referred to a certain house at Suk el Ghurb, Syria, as built for "the toiling sisterhood in the life-saving service." It might be called itself a life-saving station. It is the embodiment in stone of a lady's graceful thought for her comrades of the Beirût Seminary. Here the teachers may come every summer, and from Tripoli school as well, leaving the wear and monotony of a school year and the heat of the plains behind, up 3,000 feet to this home on the cliff, to breathe the air of Lebanon, and look off twelve miles unobstructed to the Mediterranean and, on a clear day, to the blue mountains of Cyprus.

Our friends at Sidon are now to have a mountain refuge, too. Formerly, when summer drove them from the port, taking their house-keeping *impedimenta*, they fled at a considerable personal expense, sometimes in this direction, again in that. But a house is now going up in Jedeideh which is to be a center in which several purposes shall meet. The lower story is to accommodate the girls' school of the village, and the upper story will serve as an inn for the missionaries of the Sidon field while touring in the winter, and as a summer home for the family resident at Sidon and the ladies of the boarding school there.

Jedeideh (pronounced with the accent on the penult, Je-day-dy) is central, healthful, has an economical market for meats, vegetables and fruits, is 2,500 feet high, and beautiful in situation, overlooking all the villages of the *Merj Ayûn* (Meadow of Fountains) and commanding a superb view of Hermon. It has long been a center of missionary effort, and is surrounded by Evangelical communities, and, recognizing the advantage to derive from a closer relation between all these communities and their missionaries, a site would have been purchased here six years ago except for the avarice of property owners. But, two years since, the mission was able to get an admirable location at the moderate cost of $500, and a few months ago solid foundations were laid, upon which gray walls have risen until, as we are told, the ground story of "three rooms with their arched doorways and windows" are almost complete.

It was the question in Syria whether to put a mud roof on top of this and effect but the one purpose of a schoolhouse, or to add another floor and accomplish the larger aims. This question has been promptly answered by the Philadelphia Society with a gift of $1,000, and an additional grant of $500, which has been allowed by the Board of Foreign Missions, is all that will be needed to equip this life-saving station.



THE RETURN FROM THE VISIT.

GLIMPSES INTO MOSLEM INTERIORS.

THE high wall, pierced only by narrow latticed windows, forming a background for the group of closely-veiled women, is characteristic of their life, shut in as it is, and affording only a narrow and circumscribed outlook ; for, while Moslem women of Syria are not so rigorously shut away from all outside interests as women in the zenanas of India are, still they have pent-up and closely-guarded lives.

Let us join this group of women as they go into the house and see a little of their home life. What a relief it must be to put aside those troublesome and awkward coverings that they have to wear on the street, to uncover the face and take a long breath ! The Christian women also have to wear these coverings while going to the shops, else they would be liable to insult. They must either wear an *azar* and cover their faces, or else dress in European style with a hat. This *azar* is often of beautiful silk woven with gold threads. A favorite design is broad stripes of purple and white, or magenta and white.

In strict Moslem families it is not often that the women can go out and have the diversion of seeing something outside the monotonous round of every-day duties. I called on some Moslem women who had removed from Tripoli, and found, that, although they had been in Beirût two years they had been out of the house only once, and then in a close carriage. They had some family connections, but the head of the house did not allow them to make visits and I inferred that visitors were not encouraged. They seemed delighted to see us and begged us to come again. We saw the mother, a dignified, elderly woman, her daughter, and a young daughter-in-law of fourteen or fifteen, who exhibited her baby much as a child would show her doll. She seemed so giddy and foolish that I did not wonder her friends wished to keep her under guard. The daughter of the house was more sensible. When we came in she was taking a reading lesson from a blind Moslem sheikh, and seemed interested and read intelligently. These blind sheikhs go about from house to house, sit down in the court and begin reading aloud from the Koran so that the women can hear. They read so fast and in such a sing-song tone that they are not understood very well, and one woman told me she never paid any attention to him at all.

But, to go back to the call on the Mos-

lem women. Their curiosity was great and they asked very plain questions about where we lived, why we had come to see them, with inquiries into personal details of age, how we lived at home, how we made our clothing, etc. I asked them about Tripoli, but found they knew very little of the points of interest there—the beautiful mountains, the river, the castle and orange gardens. I also asked them how they spent their time and found they had no resources besides their sewing, cooking and caring for the baby. I asked if they could make the beautiful embroidery alike on both sides, which some of them do in quite an artistic way, but they did not know how. The daughter-in-law offered to show me specimens of embroidery which she had in her trousseau, and brought out quite a bundle of handkerchiefs and girdles or sashes beautifully embroidered, a set of handsome satin covers for a divan, slips for the pillows and a cover for the seat. They were part of her dowry, but had never been used. I have been told that after a Moslem girl is married she rarely wears any of her handsome dresses, but saves them for her children, and on feast days you often see little Moslem girls in the gayest and most elaborate dresses made from their mothers' finery.

There is a great difference among the Moslem women in their way of listening to any reading from the Bible or in taking part in any religious conversation. They are usually courteous, but any reference to Christ as the Son of God or to His Resurrection excites them exceedingly. That truth is indeed a stumbling-block to them all. They admit that Christ is a great prophet and teacher and are interested in accounts of His history and the miracles and wonderful works which He has done. Some of them, however, listen with contempt and say that we have a wrong version of the story and that the truth concerning it is to be found in the Koran. One said they were better than we, for they accept parts of the Bible as well as the Koran, while we do not respond in our turn by receiving the latter. Some of the women are instructed in the teachings of the Koran, but others are only taught of the punishments awaiting them if they disobey their husbands, and religion becomes to them only a terror. One woman told me a long story about the terrible things that happened to a mother who shed tears at the death of her child. Their law allows them to weep for the death of a parent, but not for a son or daughter. Even if their hearts are wrung by the loss of their children they must bear it stoically.

There is a Moslem woman living near us whom I have visited a number of times. Her life is rather more free than many, for she goes out to make visits and has been at our house several times. She rather appalled me by producing cigarettes, lighting and smoking them. Moslem women here smoke considerably. Her home is quite pleasant, the rooms containing a good deal of European furniture. One feature of the best reception room is a marble table on which stand seven large fancy lamps—merely for ornament. It is considered very elegant. She is always interested in having the Bible read to her. She cannot read herself, but her little daughter, who at the age of eleven has finished school, can read well. This little girl has been to see me sometimes, and we tried teaching her to sing an Arabic children's hymn. She said if she could have a copy of the words to take home she would learn them there, so we found a copy; but, afterward, when I asked if she had committed the hymn, she looked embarrassed, and I discovered that her father had taken it away from her.

It is dreadful to hear these children—and the women, too, for that matter—swear at any little thing that goes wrong. The name of God is constantly on their lips, but only to call down curses on some one or something that has displeased or annoyed them. *A. H. J.*

EDUCATION OF GIRLS IN SYRIA.

Readers of *W. W. W.* are familiar with the institutions established in Syria by our own Presbyterian Board for the education of women and girls. Letters from all the teachers of Beirût, Sidon and Tripoli girls' schools, together with the personal appeals of Mrs. Foote, Mrs. Taylor and Miss Cundall, have made the institutions in those three centers like household words to the churches at home. Their work is far-reaching and constantly growing in interest and importance.

Back of these are little village schools, taught by graduates of the larger schools, who bring light into places where formerly no ray penetrated. These little schools are feeders for the larger, and children of former pupils are now seeking the educa-

tion which their parents learned years ago to prize. But it is not of these I propose to write at this time. While our own missionaries are doing faithful work in this line, they are not alone in this superhuman task of elevating and instructing the women of the East.

Since 1860, the year of the massacres, a series of schools has been established, known as the British-Syrian schools, founded by Mrs Bowen Thompson, and continued under the supervision and patronage of her sister, Mrs. Mott. No account of the education of women in Syria would be complete without mention of this extensive system. It includes primary schools in Beirût, Damascus, Tyre, Hasbeiya, Baalbec, Zahleh and elsewhere through the Lebanon, in which both little boys and girls are taught to read and to commit texts of Scripture; more advanced schools of girls, ranging from eight to twelve years of age; and one large training school for girls at Beirût, where the older ones from all these branches are gathered and teachers are trained who are to supply all these lower schools. This training institution is under the care of women of deep spirituality. It would not be possible to mention by name all the earnest Englishwomen who have devoted themselves to work in these schools, and have been willing to go wherever sent, so they might help on this noble enterprise.

In the same year that Mrs. Bowen Thompson began her benevolent work, German Deaconesses from Kaiserwerth came to Beirût, drawn by reports of the suffering among women and children from the massacres. They founded the Hospital which is still carried on by them under the order of the Knights of St. John. They also established an Orphanage where they have trained multitudes of orphan girls to be blessings to the community. They are limited in means and can provide for only 130 at a time, but this number is always full. Their training is most thorough, practical and eminently Scriptural.

As the traveler enters Nazareth from the south his attention is attracted to a large beautiful building, standing half way up the hill to the left, overlooking the village and approached from the narrow street below by a broad, imposing staircase of stone. This is the Orphanage, supported by the London Society for Promoting Female Education in the East. Here are gathered the poor and outcast from all the country round, and their childish voices are trained to sing the praises of Him who passed His sinless childhood in these very streets. To the southeast, facing the building, rises the round dome-like hill of Tabor. To the right is the fertile plain of Esdraelon surrounded by the low-lying hills of Gilboa and the mountains of Samaria. Far to the west stretches the long line of the Mediterranean with Carmel's peak breaking in upon it, while far to the north Mt. Hermon rises in majestic solitude, with graceful outlines between. It is with a thrill of emotion that one looks upon this panorama, feeling certain that our Lord himself must often have rested His tired brain and nerves by gazing upon its beauties. How does His heart now rejoice as He sees the tender care bestowed upon these poor children for His sake, and how lovingly He says to these devoted women: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

On one of the slopes of Mt. Lebanon, in the village of Shemlan, stands another school building owned and supported by this same society. It was long under the care of Miss Hicks, who died about four years ago, leaving the school to Miss Adie, the present teacher. Here thirty girls receive such training as will stimulate them to lives of usefulness and blessing.

In another part of Lebanon, a little further north, in Brumana, is a school for girls under the American Society of Friends.

Still further north, at Shwire, is a school of the Scotch Committee, under care of Dr. Carslaw. Another girls' school is at the foot of the mountains, at Schweifat, conducted by Miss Proctor. This is supported by a committee in Ireland, although the Syrian teachers are paid by our own Presbyterian Board.

The Reformed Presbyterian Church has schools in Lattakieh, and in the mountains beyond, where they reach the pagan Nusairiyeh.

Beirût may be called the educational center of Syria. All sects and all religions have opened schools of every kind in the city, and even Moslems are seeking education for their girls to a certain extent. The two principal Protestant schools for Moslem girls in Beirût are Miss Taylor's, under supervision of an independent Scotch Committee, and one of the British-Syrian schools. More than a year ago some circumstances occurred which gave offense to many Moslems, and the attendance was

seriously affected by this excitement, and some Bible women were roughly treated. But although such passing events may for a time interfere, parents will have their girls instructed, and quietly send them back when the excitement has subsided. In all these schools the Scriptures are regularly taught, and hundreds of texts committed by the children, who are required to repeat them over and over again. At Christmas time lessons of Christ's birth are taught, songs of rejoicing over His coming are sung, and in every way that season of joy and bestowal of gifts is associated with the idea of His advent. We cannot but feel that multitudes of these young hearts will eventually acknowledge Him as Lord.

Not long since, a teacher in a school where Moslem children are taught was stopped in the street by a man on horseback, who inquired if she were the teacher in that school. Upon her assenting, he said: "My little girl has been attending your school, and has become a Christian. Through her reading the Scriptures to me and repeating your instructions, I, too, have become a Christian, and I am now going out of the country to some place where I can acknowledge my faith. Good-by. God bless you." The teacher did not know the man's name, or to which of her scholars he referred.

While all these schools are open to children the mothers are not left uncared for. In every quarter of Beirût, women's meetings are held, at which the ignorant, the crippled, the blind, the poor and the most degraded are taught the words of life. They cannot read, but they learn "Come unto me," "Whosoever will," "I am the Bread of life," and other short texts which they can carry in their memories.

An incident recently came to my knowledge. A teacher was laid aside by an accident and inclined to feel that her work had been in vain. One day she received a message that a Moslem woman, ill of a fatal disease at the hospital, wished to see her. Upon entering the room she did not recognize the woman who lay upon the bed until she mentioned her name, and said, "Don't you remember me? I was in your school in Hasbeiya twenty years ago, and I have never forgotten your instructions." The lady asked in whom she trusted. She replied, "Jesus Christ, the same yesterday, to-day and forever. He only is my hope, and only He can save me." Further conversation proved that her reliance was truly placed upon Him who has said, "My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." *Mrs. H. H. Jessup.*

GIVING OR HELPING.

The correspondence regarding mission policy in my last number of *Woman's Work* has interested me, as it is evident that there are other fields where the question of giving and helping is as perplexing as it often is here. There is, I believe, a practice of almsgiving among the Greek, Armenian and Roman Catholic churches in Palestine which results in destroying, in a measure at least, true independence of character.

While I do not hold the Roman Catholic Church responsible for the poverty and improvidence of the people of Chili, I cannot but feel that, as a Church, they help to establish a system of beggary and dependence on others for what one is too lazy to work for. It seems rather more marked here in Copiapò than in the south of Chili.

By way of illustration: Every Saturday our hall-way has two, three, and sometimes six men, women or boys awaiting their *limosna*. And it is not in the same spirit as a tramp requests aid in the home land. They ask for it as their right, and often appear as if you should feel honored in having so many dependent on your bounty. We have lost several of these, owing to our practice of trying to supply their wants by something else than money. One evening, a boy called for a piece of bread. Mr. Robinson asked why he was expected to give bread without its being earned, and told the boy if he would come in and sweep the *patio* the bread would be forthcoming. The boy did so, readily, and went away enjoying his slices. He has often come since, and now asks for something to do.

A man occasionally attending the Spanish services has repeatedly asked for a *chow chow* [twenty cents] after the meeting. Every time he has been given something to do as an equivalent. I know it is much easier to give the trifling coin they usually ask for, but it is so much better for them to feel they are earning it. Of course exceptions will occur in the case of those unable to work.

Martha J. Robinson.

Copiapò, Chili, Sept. 6, 1889.

Woman's Organized Foreign Missionary Work

IN MISSIONARY LANDS.

"The Lord giveth the word: The women that publish the tidings are a great host,
"Kings of armies flee, they flee: And she that tarrieth at home divideth the spoil."
—Ps. lxviii. 11, 12. *Revised Version.*

IT is impossible to collect the facts and present them in order or completeness concerning the women's societies which, like echoes of our own, have found for themselves being and voice and action on many missionary fields. These facts have never been tabulated. These societies are rather sporadic than parts of a system. Many of them have never been reported, if at all, beyond the sphere of a lady's private letter. But, if for nothing else than to give them recognition, we will set down here such desultory information as we have, and it may prove not an unfitting conclusion to those summaries which have lately appeared in these pages concerning women's missionary organizations in our own country, in Canada, and in Great Britain.

These societies often originate under the guidance of a missionary lady, but not always. They are almost invariably connected with American missions, though collections, like "Ten Shillings from Native Christians in Benares," are occasionally acknowledged in English magazines.

They almost invariably begin their practical efforts "at Jerusalem." The members pray for the unconverted women of their own town or city and maintain a Bible-woman to instruct them, or pay for the schooling of some neglected child. After that, they gradually take in the thought of a wide world.

Most of these societies have begun with the aim of making offerings of money as well as prayer, and very few have not, in the end, come to that.

Their meetings are very educative to the members. They are geography, history, biography and travel all in one. They afford at once mental discipline and social and Christian training. One of our missionary ladies has spent many hours of valuable time in preparing working schemes for such meetings among the villages on Oroomiah Plain.

No societies anywhere have a better record than those of the Sioux women; but in the scope of its work a regularly-constituted Board in the Pacific Islands is chief of all these scattered societies. It could not be placed under any classification of the societies which we have already summarized, but it stands on a par with them and belongs in this place only because it has the honor of existing on what was once wholly missionary ground. Its members are European and American ladies who reside at the Hawaiian Islands. The facts of this Board are given below. Our readers will be interested to remember that the Chinese work referred to is under the direction of Mr. Damon, assisted by his wife, a daughter of Dr. Happer, of Canton, upon whose tongue the Chinese have had a mortgage all her life.

Woman's Board of Missions for the Pacific Islands.

Organized, 1871. Headquarters, Honolulu.

Up to June, 1888, the total amount expended by this society on the foreign field (chiefly Micronesia) was $4,510.57.

During the same seventeen years there was also expended on the home field (Hawaiian Islands) $5,598.51.

The average number attendant upon the monthly meetings at Honolulu in 1887–8 was 33. Regular societies of this Board are established on several different islands of the Hawaiian group, and in most cases are officered by daughters of the early American missionaries there.

This Board co-operates with the American Board, in Micronesia. It sustains a missionary lady in a girls' boarding-school on Ponapê, and another among women of the Hawaiian Islands, and assists in efforts for numerous Chinese there. Its supervision is exercised over schools, Bible-women (six), a hospital, a home, a prison.

The work done by this Board is extended by two juvenile societies: *The Helping Hand* and *Missionary Gleaners*. The latter contributed $200, in 1888, toward the salary of a second lady in Micronesia.

Missionary effort for the Chinese at Honolulu has developed a very interesting society, viz, : the *Kituk Nui To Ui*, a Woman's Christian Association *of Chinese Women*. They hold regular monthly meetings to pray for the conversion of their countrywomen scattered over all the islands, and plan to become acquainted with missionary work all over the world.

Other Societies.

The Woman's Conference of the Fuhkien Province, China, in September, 1888, sent greetings to the Woman's Foreign Missionary Society of the M. E. Church (in America).

They were then three years old and numbered forty.

In February, 1889, a society of Japanese women, in Yokohama, was announced in *The Heathen Woman's Friend.*

The Woman's Board of Armenia, in Eastern Turkey, is a regular auxiliary of the Woman's Board (Congregational) at Boston, and has contributed to their treasury for about ten years. *The Daughters of Armenia* at Harpoot, Turkey, is a young ladies' society of five years standing, and *Little Drops* are the children in the same city.

Van, Turkey. *Helping Hand* (schoolgirls).

Marash, Turkey, *Lighters of Darkness*, composed of Armenian schoolgirls, who, in 1888, contributed $29.29—a large sum for their circumstances.

Constantinople.—Schoolgirls were studying for their "field," not long ago, "The Missions of New York City."

Tung-cho, China. A model auxiliary. Includes every woman in the Church.

Peking. *The Bridgman School Band* has in some years contributed over $30.

Pao-ting-fu, North China, reported a society to the Board of the Interior, Chicago, last March. They had just held their first meeting, when 36 were present; subject, India; four Chinese women offered prayer; they sung "We love to tell the story," and made an offering of 840 cash, or $8.40.

Okayama, Japan. *The Widely-Loving Society* became the foundation of a church.

Kobè, Japan (missionary children), *Coral Workers.*

Madura District, South India, reported "*Union Link*" societies of women, twenty years ago, which contributed and bought chintz which they made into garments for the poor. In Pasumali, a *Helping Hand* was started in 1885.

Madura City. Otis School. *The Morning Star* originated entirely with the Hindu girls. Their name is derived from the text, "I am the bright and morning star." One of their numerous rules requires a fine of one anna paid into the treasury, "for any lack of kindness." "Collectresses" are appointed for the several "branches" of the society. They sustain prayer-meetings and a Sunday-school, and in a recent year sent Rs. 22 to Micronesia. They earn their money by sewing.

Bombay. *Lend-a-Hand Band* of 45 schoolgirls raise their money by sewing, and study missions in a weekly meeting. Last year they sent Rs. 15, for poor women in New Haven, Conn.

In Bombay, also, *Opportunity Seekers* (little girls) and *Well Wishers* (boys). The latter contributed to buy books for poorer schools in the district.

Zulu women in South Africa have sent and maintain one of their number as foreign missionary in East Central Africa. This woman has translated the Gospel of John.

Near Beulah, on the Sioux Reserve, an Auxiliary sent $20 last year, through their President, Mrs. Big Hunter, to the Presbyterian Board in Toronto.

The following Societies have been reported to us by our own missionaries working with ourselves or the Presbyterian churches:

Baraka, West Africa. A regular auxiliary of the Philadelphia Society sent a contribution of $25.00 last year.

Petchaburi, Siam. Pledges of from two to sixteen cents per week amounted to $36.00 last year. They have held some popular evening meetings, with an audience of 70, including men and boys.

Oroomiah, Persia. *The Shai Givers* contribute to the Native Evangelistic Board for maintaining Bible work in the Koordish Mountains. There are three grades of givers—the one shai (two-thirds of a cent) a month, two shai per month, and one shai per week.

Koordistan Mountains. Mr. McDowell found very poor women in one place studying, praying, and giving for foreign missions last winter, under the guidance of the helper's wife, a Nestorian woman who had been taught in Oroomiah Seminary.

Lodiana, North India, three years old. Members pledged themselves to voluntary work among the heathen about them, and by a monthly subscription pay half the salary of a Bible-woman.

Dehra. *Cheerful Givers*, of the girls' school. The first opening of the jugs revealed Rs. 37, or about $14.00. Devoted toward support of a Bible-woman in Dehra.

Allahabad. Girls of the school earned their *pice* for mite-boxes by hemming dusters.

Tung Chow, China. *Far-Away Band* has contributed through the Society of Philadelphia.

Canton. Girls' school hang their "Benefit Box" on the chapel wall.

Sidon, Syria. Girls of the school hold monthly meetings and study question books on missions translated into Arabic.

Beirût *Benevolent Society of Syrian Women.* Contributions devoted to poor women about them.

Bogota. Colombia, *La Cadena del Ora.*

San Luis Potosi. Mexico. Attendance generally 15.

Dakota. Fourteen societies all composed of Sioux women. Membership about 350; contributions last year to Native Missionary Society, $425.73; to other objects, $277.68.

Societies of missionary children, at Tabriz, Persia, and *The Acorns*, at Beirût, working for Japan.

Letters from the Front.

SYRIA.

SUNDAY-SCHOOL IN A LEBANON VILLAGE.

Miss La Grange, of the girls' school at Tripoli, North Syria, wrote from Duma, Mt. Lebanon, September 8, 1889:

This is Sunday afternoon in this mountain village and the people, young and old, are most of them in the vineyards. They go to mass early in the day and, this religious duty attended to, they are free for the rest of the day and give themselves up to enjoyment.

Our service, which is held here on the porch of our house in the morning, is followed by Sunday-school, which means classes for women, for men, for boys and for girls, and the lesson is not "international," not even the same lesson for all, but each teacher chooses the passage he wishes. It is useless even to read a passage, though familiar, for none of the women and girls understand, the book Arabic being somewhat different from the colloquial. Even verses from one of the Gospels are not understood till interpreted. I took for my text to-day the "Ten Virgins." I read a few verses and asked my scholars what they had understood, but obtained no response whatever. Then I put it into the dialect, with not perfect success, and, lastly, I pictured as graphically as I knew how the wedding scene, so familiar to them, and drew the lesson, applying it to their own lives. Well, the Lord knows how much was "taken in!"

EXCUSES OF THE WOMEN.

It is discouraging to hear them say, after the most earnest talk, "Oh, we are all '*dol-leen*' (out of the way, going to perdition); of course there is no help for us," and this said in the most apathetic way. But when I speak of breaking off their sins, of which the most aggravated are cursing and swearing at their children on the least provocation, they roll up their eyes in a helpless way and beat their breasts despairingly, saying, "If we only could; if we only could! But we have been accustomed so long to use this language that it is now useless to try." Then they beg that their children may be taught in the school and brought up differently.

The end of another summer is drawing near and we shall soon be back in the traces again. I expect to take a short journey among the villages to the north before school opens.

ABOUT DUMA.

Miss Ford, of Tripoli, also wrote from Duma in September:

Our messengers have been coming here for twenty-five or thirty years. At first they were smoked out of the town, but now the people are quite friendly. There are about 500 stone houses built on the mountain slopes, from which have gone, during the past two years, more than 300 men to America; so there are really very few men left in the place to do anything. We have church services and Sunday-school on our veranda every Sunday morning; sometimes as many as 130 at a time have been here, men, women and children. Some of them come to hear, but all come from curiosity. A few come a second time, but most of them every Sunday are strangers. They seem to be interested at the time. Their great and most apparent fault is swearing, especially among the women, and when urged to stop this, they say: "Teach our children not to do so; we can't help it now," and then they will ask us to pray for them, "For," said one of them, "you are going straight to heaven and we just the other way!"

ECCLESIASTICAL POWER.

The Bishop of the Greek Church has been here lately. He comes about once in six years. His advent is, in consequence, a great event. The people entertain him and he collects his "dues." A poor, old, helpless woman who was quite ill was carried to the street that he might walk over her to heal her. He actually walked on her, but no one has yet heard of her recovery. The priests are very friendly to us. They have a strong hold on the people because of their supposed power in one direction only, that of sending them to heaven or hell. A priest here, in our house, said, one day, that he had power to keep a soul out of heaven if he chose, and he actually believed it. When a man or woman is about to die, perfect security is felt if their priest prays for their salvation. It is more difficult to reach such a class of "Christians" than an out-and-out heathen. Their prayers are all to the Virgin, too.

INTERESTING FACTS ABOUT HUMS AND HAMATH.

In Hums there is a school of about forty boys, and one for girls, which in the autumn was large, but

during the winter all the pupils, except ten or fifteen, were drawn away to the school of the Greek Bishop, whose niece (a girl educated in our Sidon Seminary) was the teacher. She is a clever, attractive girl, I hear, and a Christian, but never became a Protestant. She knows and believes the truth, and must teach it. By spring about thirty-eight girls came back to our school.

The school in Hamath has just been re-opened, having been closed by government five years ago. No permission was obtained to re-open, but it was thought advisable to do so. This was done six weeks ago, and, so far, it has not been disturbed, but the Greeks there are making every effort to have government interfere. The Porte promises what our Minister or Consul asks, but writes at the same time to its own officials to do just the reverse. Hamath is a large city, beautifully situated, and very interesting in its absolute Orientalism, isolated from the outside world. It is nine-tenths Moslem, the rest Greek Christians, except a handful of Protestants who worship in the house of our teacher there. The Greeks are their bitter enemies and they (not the Moslems) are the cause, always, of the trouble about the school.

Our teacher there is a very active, aggressive Christian, a young man of ability, who at one time had 130 boys in his school. He always has around him a number of young men over whom his influence is very great for good. He teaches them and has meetings for debate on Biblical and ethical subjects. He is a graduate of the theological department of the Beirût College. Life in Hamath, though, must be very trying to an earnest Christian, for the people all around are very bigoted and ignorant and the city is said to be a modern Sodom.

VILLAGE SCHOOLS.

I went to a number of examinations in the villages. The number of pupils varies from twenty to forty or more. The children learn reading, writing and arithmetic, and are taught the Bible. The teachers, with few exceptions, are the young men or girls who have been trained at the American schools. At Mahmarita Mr. March examined the school (one for small children) and came back to breakfast, the pupils having assembled at six o'clock! They go and stay all day long; so, in many places, the teacher is the guardian of the place and the school a large nursery. In the larger towns, where the pupils are further advanced, they go to school just as early, for they have no place at home to study. We are very anxious to have a boys' school at Tripoli. The French Frères have at present all the boys of the intelligent families.

MISS BARBER writes of a perilous accident and wonderful escape which befell two of the Syrian teachers at Beirût Seminary in the summer:

They were walking on the balcony over our front door, when it gave way and precipitated them twenty-five feet to the ground. A third teacher was on the balcony, just outside the sitting-room door, and was left standing on the edge of a chasm. Miss Thompson was in the doorway talking with them, and saw them go down and expected to find them dead when she reached them. But God had given His angels charge concerning them and they were taken up with no bones broken, and having sustained no internal injuries. The shock, however, was great. Ferha cannot yet straighten up perfectly nor walk off a level. Almost eight weeks from the time when she was carried up stairs she was carried down again and placed on a bed in a carriage, to be taken to her home in Abeih. The doctors say she must rest the entire summer. Layyah was more fortunate, and was able to go around in three weeks. Ferha has heard all her morning classes in her own room, and has been very patient, though suffering nearly all the time. Our hearts have been full of thanksgiving that no lives were lost.

We are glad to offer our readers a first letter from MRS. W. S. NELSON, written from "The Cedars," in LEBANON, August 28, 1889:

We have been in Syria just ten months, and they have been taken up with the study of Arabic and that more subtle art, housekeeping. I have enjoyed both "studies" very much.

The summer mission meeting was held the second week in August, and I went over to Suk el Ghurb with Mr. Nelson. Early on Thursday morning we left Duma and rode down a rocky mountain side for about an hour, then up a wild gorge, where there were great precipices and huge boulders, and here and there a fine old walnut tree, and the sparkle of a beautiful mountain stream. Three more hours of riding brought us to a large tree and a spring where we lunched and rested, then on to Afka, the most beautiful spot in all Syria. Here the water gushes out from a sheer face of rock 1,200 feet high, and, tumbling down, passes under a stone bridge and falls in three picturesque cascades to the bottom of the valley, whence it flows on to the sea as the *Nahr Ibrahim (the river of Abraham).

In this magnificent spot our tent was pitched, our traveling bed set up, and from somewhere the cook produced a grate, charcoal, a frying-pan and *tanjera* (sort of a sauce-pan) and proceeded to cook our supper. We slept soundly and arose at four A. M., and, after breakfast and packing up, started on through grand scenery. At one place our road lay along a narrow mule track whence the mountain side fell away in almost perpendicular chutes, down hundreds of feet. One mis-step, and horse and rider must go falling to the bottom.

* The ancient Adonis. See *W. W. W.*, January, 1888.

About noon we came to the Natural Bridge, a wonderful stone structure spanning the mountains. The second night we camped at Nebaa Sunnîn, having passed four of these large nebaas or fountains. The third morning we rose betimes and had a long hard day's ride through less interesting country than the previous days.

The scenery of Northern Syria is much more grand than that in the South, though, of course, it lacks the historic value that attaches there. At Suk el Ghurb we were warmly welcomed and enjoyed every minute of our week. On Monday we turned our faces toward the Cedars of Lebanon to camp a week; so here we are. We were joined by friends from Tripoli and Beirût. It is a beautiful grove of 421 fine old trees, making a patch of green on the otherwise perfectly barren mountains.

MEXICO CITY.

RE-DEDICATION.

Miss Bartlett, who has been telling us during the year of the carpenter's progress on that addition to the girls' boarding school, wrote, October 2, 1889, of the joyful consummation:

School began two months ago. The first morning we had a dedicatory service, led by Dr. Greene and participated in by Dr. Thompson and two of our Mexican ministers. The teachers of our day schools throughout the city were present, and some of the children's parents. The exercises were impressive, and I am certain that you who have worked and prayed so earnestly for the school would have been gratified could you have seen it that morning.

INTERESTING MAKE-UP OF THE SCHOOL.

We have sixty-five children enrolled, of whom thirty-seven are boarding pupils, all over twelve years of age. Nineteen of the day pupils are tiny, and are taught in part by the three girls who will graduate this year. We cannot afford to take more than forty boarders, but we do not limit the number of day pupils and it is constantly increasing. One child came the other day, accompanied by three others, and said to me, "I like this school, and I have brought these little girls to see if you will let them come, too." Many of them are Roman Catholics and come with a rosary or ribbon around their necks bearing a prayer to the Virgin Mary; and yesterday, during a slight earthquake shock, I saw a row of the little ones on their knees in the court, probably repeating a prayer to the Virgin, as all Mexico does under similar circumstances.

NEW TEACHERS.

Miss Wheeler came the second week of school and has been teaching regularly, and Miss De Baun, of Nyack, arrived two weeks ago. I knew her at Oswego; so it was like old times to see her and hear about the friends at home. She is studying enthusiastically, and will doubtless soon be ready to help in the teaching. We are all very happy together and very grateful that our lot has been cast in such a desirable place. But many things are distressing and we continually need your prayers and your sympathy.

[A beautiful photograph of the schoolhouse since its completion has been received and will be presented in these pages in due time.—Editor.]

KOREA.

FELLOW-LABORERS NOT OF OUR BOARD.

Dr. Lillias Horton Underwood's letter will be specially welcomed, it is so long since we have heard from Seoul. It bears date of Sept. 3, 1889:

We spent six weeks this summer at the river, in a little house loaned by government. It was beautifully situated upon a high bluff looking up and down the river and across to the ever-varying mountains. What a joy these mountains were! When I came home weary from my six miles to and from hospital in the hot city, how they spoke of peace, and strength, and faithfulness! Mr. Underwood found there seclusion for the continuous application necessary for his dictionary work. Mr. Gale, of Canada, was with us, assisting Mr. Underwood, and, for a short two weeks, * Mr. and Mrs. Harkness. Mr. H. was so ill we hoped the pure air might strengthen him, but it was of no avail, and he is returning to America. We shall all miss them greatly. Simple, earnest, spiritual Christians, they may well feel their work has not been in vain, for they have been missionaries to us.

Dr. Howard, lady physician of the Woman's Board of the Methodist Church, also returns an invalid. I shall miss her, especially, as she is an old college mate and friend, as well as counselor and helper in medical matters here.

A ROYAL ENTERTAINMENT.

Her Majesty of Korea gave formal audience to the wives of Ministers and other foreign ladies about a week ago. The day was the anniversary of the Queen's escape from the hands of rebels six years since. She received us in state, surrounded by her women, with His Majesty at her left and His Royal Highness, the prince, at the king's left. They gave us a long audience and expressed their warm friendship for America, referring to the fact that our country had been the first to conclude a treaty with them. They inquired most kindly and minutely after our friends at home, and showed a warm interest in our welfare.

After leaving the royal presence we were served a bounteous dinner in foreign style, and, after dinner, a little Korean show. First, we had a mimic representation of how a foreign steamer starts. They gave quite successfully the orders of the captain, blowing of whistles, puffing of steam, etc. Then a number of boys with large, loose sleeves danced in

* Also from Canada.

slow measured step around the boat, waving their arms in unison, when lo! the sail began to move and with it the boat; but its progress was not great, as it simply turned round and round in a circle. Next came a couple of giant storks, very successfully dressed in paper feathers and wooden bills. After a great deal of dancing and mincing in very natural stork fashion, they pecked open a couple of large lotus flowers and out jumped two pretty little Korean boys. This ended our entertainment.

THREE MILES — TWENTY-FIVE WOMEN.

We have a happy arrangement by which the women can come in through the girls' school compound (risking no encounter with men) to our little church. They enter a room curtained off from the general audience room, but just as near to the speaker, and, sitting here, can join in all the service and hear the Gospel preached as none of us ladies can yet possibly give it to them. Some of them come three miles on foot, on rainy Sundays, and sometimes we have twenty-five women present.

Large numbers of them come to my house as women at home go to the museum. They marvel over the organ, the music-box, sewing machine, foreign chairs, pictures, mirrors and beds. Miss Hayden and I often sing some bright, striking hymn, which always pleases them. Before they go, I always show them pictures illustrating the life of our Lord, and often give them books and invite them to Sabbath services.

Mr. Underwood is getting out a little book of between twenty and thirty of our most popular hymns. About half of them he has translated this summer, although so busy with his dictionary.

Our Miss Hayden is a real mother to the little girls, making the school a happy Christian home. Would that our poor little boys in the orphanage had the same loving care! They need some consecrated man and woman to live near them and watch over their interests. Mr. Underwood is superintendent, but it is a constant sorrow and anxiety to him that he cannot give the boys half the attention they need. A good many of them are Christians.

PERSIA.

MRS. ALEXANDER wrote from HAMADAN, August 9, 1889:

Mr. Hawkes has enjoyed rare opportunities for preaching to large crowds of Mussulmans for quite a long time. Every Sabbath morning he nominally preaches to his Armenian congregation, but practically to a houseful of Mohammedans, many of them officers in the army. They are quartered here and finding the time and place dull, go wherever they can find something to attract. They may be, like many at home, curious to hear anything that is supposed to antagonize the faith of their fathers. People now listen to the Gospel of salvation without danger.

Medical work here continues to prosper with slight fluctuations in popularity. The Doctor thinks he is not doing much unless the Dispensary is overflowing with patients all the time. As soon as some kind friends in America give a start for a hospital in Hamadan it will be no time till the property will be in hand. We have two places in view now.

GIRLS' BOARDING SCHOOL AT TABRIZ.

MISS ANNIE GRAY DALE wrote August 13, during vacation (though it seems she was having none):

About a third of our boarding scholars remain at the school during vacation, partly because their villages are far away and partly because some of them are orphans and have no home to turn to. Their being here is, of course, a responsibility. Their food must be attended to and accounts taken every day, though there are no lessons. Some trifling repairs have been necessary and these require supervision. Then the food for the winter must be bought, weighed and paid for, housecleaning done and carpets washed.

A HOUSETOP PICTURE.

In this warm weather the children sleep on the roof, and every night, by the light of a candle, we gather for prayers. Somehow, God seems very near as I kneel down in the middle of the little group, sky and stars above my head, and the night wind tossing my hair, to ask for help and protection and blessing and forgiveness. Christ must have often sat thus on the housetop, and, perhaps, gathered His disciples, as I do my little girls, for words of counsel and loving admonition.

THE HEALTH OF THE STATION.

No one has gone out of the city this summer, and, unfortunately, this has been the hottest known in Tabriz for years. Every one regrets that the summer place was not thought of. It would have made no difference to me, as I should have remained with the children; but I think it a great pity the others did not go. Not one is perfectly well, except Dr. Bradford and myself, and she should be specially careful, because it is her first summer in Persia.

POLICE INTERFERENCE.

I am grieved to teli you that we have been suffering petty persecution at the hands of Mussulmans. Church members and those who have attended service have been arrested, and only released after a bribe had been given. Soldiers watch at the church door every Sunday, and woe to any unfortunate Mohammedan found worshipping with us! He is seized instanter and taken to the guardhouse. Last Sabbath they went further and arrested three Armenians. They have no right to dictate to an Armenian, for the king allows every sect liberty of worship.

HOME DEPARTMENT

MONTHLY MEETING.—*December.*

Scripture Text, Zechariah iv. 6—Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

Scripture Reading, Acts xi. 15–27.

General Topic.—OUR MISSIONS IN SYRIA.

"Much preparatory work has been done. The Bible is ready in every language of the Turkish Empire. The light is penetrating into many hearts; a secret conviction is taking possession of many minds."

The Five Stations; the missionaries; those returning; those newly appointed; attitude of the Government toward the press and school work.

Beirût. Work of the press; when and where founded; principal books issued last year. Report from the College; Theological Seminary; Hospital; Seminary for Young Women; classes for adult women.

Abeih. Emigration from Mt. Lebanon to America. Result of efforts to push the Orthodox Greek Church. Reports from villages. Suk el Ghurb Training School. Girls' Boarding School at Schweifat. Signs of promise among the Druzes.

Sidon. Reports from the villages. The Girls' Boarding School. Sidon Academy now lodged in Wood Hall.

Tripoli. Reports from the villages. The Girls' Boarding School.

Zahleh. Hindrances during the past year. Missionaries now in charge. Special difficulties of the Zahleh field. Experiences of missionaries in Asia Minor and Syria graphically portrayed. Statistics of Evangelistic, Educational, Press, and Medical Work. (Refer to Annual Report of B. F. M. and of Woman's Boards.)

"The Outlook in Syria," "Rifts in Islam," "Heart Answering to Heart," and other articles in *The Church* and *W. W.* for December, '88, are well worth a second reading.

Woman's Prayer Meeting in Abeih (p. 207, *W. W.*, November, '88). Letters from Tripoli telling of opposition school started by Greek Church, of conversions in the school, and of an evening in a Christian household (January and April, '89). Letter telling of death of Mr. Montgomery and Mrs. McLachlan (May). Examining village schools in Syria (p. 209, August). Letter from Tripoli telling of more accessions to the Church, and emphasizing the need of a church building (September).

The Martin Luther of Syria (p. 28, *The Church*, January, '89). Thirty-three Years in Syria (p. 236). Medical Dispensary, Tripoli (p. 286). Experiences of a Syrian Colporteur (p. 292, March). Letter from Zahleh telling of closing of schools (April). Letter describing a tour of the Sidon field (p. 489). Christmas time on Mt. Lebanon. The *Suk el Ghurb church and school (p. 498, May).

Deir Mimas, Mt. Lebanon, with notice of the British-Syrian schools (June). Healing the sick and preaching the Gospel (p. 49). Losses by death of native helpers (p. 65). A funeral at Nazareth (p. 66, July). All in *The Church.*

Do not fail to read article entitled, "Islam and Christian Missions," published in *Missionary Review* for August, to be had also in pamphlet form.

Also, be sure to read "Syria, in its Relations to Central Asia and Central Africa." Vol. I., p. 320, Report of London Conference of 1888.

E. M. R.

* Pron. Sook el Ghûr-rub (with a guttural).

A REMINDER TO THE ABSENT.

THE girls of the missionary society in the Otis School, Madura, South India (American Board connection), retain the names of former members on their roll, and, in accordance with their rules, send a monthly letter to each in her, sometimes distant, home, and receive from each quarterly contributions for their treasury. A copy of such a letter is appended. Its language is Oriental; does it not breathe a spirit suited to the Occident, the spirit of the Apostle's wish to "stir up pure minds by way of remembrance?"

The United Morning Star Society to ———, who is a member thereof, Greeting:

O ——! art thou not a branch which should abide in the vine which is Christ?

Our desire is that thou mayest obtain sap from Him in order to grow and flourish. Since thou hast left the vineyard where art thou? Shall we not speak to thee concerning the places where thou shouldst be? Art thou graven on the palms of Jesus' hands? Or in His side? Art thou at the foot of His cross? Art thou in His treasure casket? Art thou a golden jewel for His necklace, or art thou a pearl bought by His blood? Or art thou under His feathers, His wings? O, where art thou? We shall never forget you. Let the offering be sent. May the heavenly joys of Christ's deep love increase. Amen.

HIS EYE SEETH EVERY PRECIOUS THING.—*Job xxviii., 10.*

THE treasures of gold and crystal
Ungathered by human hand,
The hidden wealth of the rivers,
The drift of the unknown strand,
To the eye of the Lord are open.
He seeth each precious thing;
The soundless depths, and the darkness
Their measureless riches bring.

In distant and desert places,
He cares for His precious things;
He values the unsought jewels
Befitting the brow of kings.
The secret and guarded treasures
Too sacred for mortal eye,
Are only seen through the window
That is open toward the sky.

The "precious faith" of His children,
Who sees, but the Lord alone?
The "precious seed" they are sowing
He watches, wherever sown.
The tears and the self-denials,
The patience and hope and love
With never an outward signal,
He notes, and records above.

But what of the things most precious
Withheld from the Lord who gave?
The seed locked up in the garner,
The gold that we fain would save?
Whatever the treasure hidden
By mortals unseen, unknown,
The "eye of the Lord" is on it.
He marks it and claims His own!

Julia H. Johnston.

KEEP OUR MAGAZINES.

WHILE all must appreciate the objections raised in the August Suggestion Corner to the proposition for supplying our home missionaries with *W. W. W.* by forwarding our own copies, these objections do not seem quite sufficient, unless some of the reasons for keeping our magazines are added.

In the first place no number is complete in itself, but is dependent for its full value on those which have preceded it and on those which will follow. The series of papers in the first volume on the Power of the Hope of Immortality, and those in the succeeding volumes on Mohammedans and Mohammedanism illustrate this, as well as the admirable schemes for the Monthly Meeting, by E. M. R., which connect one year's work with another in a way most valuable to the student of missions.

How important, too, for reference are the statistics in regard to Woman's Organized Foreign Missionary Work, running through the present volume; and is not the article on the Sandwich Islands, in the November number, the first of the promised series on Island Missions?

While we always want to read our magazines as soon as they arrive to get the latest word, yet for really permanent good we ought to read consecutively all that they have contained for several months, or years, on some one subject, and so a clear idea of the history and p the work, and this cannot be we have our magazines at h

We read them, too, in order selves informed of changes workers in the different missi new ones have been appointed; come home for needed rest, and returning to their fields of labor. again, how can we feel the pulse of system, as the treasury has been well man unless we compare the report of each month with corresponding reports of previous years?

In running over the tables of contents, how much of permanent value we find in single articles on subjects of vital interest, and who that heard Miss Holliday's beautiful recitation of "Here am I, send me," at the Woman's Foreign Missionary meeting, in New York, last May, was not glad to learn that the poem could be found in *W. W. W.* for January, 1888? Instead, then, of sending away our magazines, let us keep them, every one; and if we have them bound, at the close of the year, their value will be much enhanced. It may not be amiss to remind those who have not kept them that the bound volumes and numbers needed to complete files can be obtained at 53 Fifth Avenue. *H. W. H.*

THANK-OFFERINGS AND TITHES.

I AM glad that the "Praise Meetings," which originated in my home in Denver, Colorado, are spreading all over the United States, as well as Canada and England. In the one held in my home church last year the thank-offerings were nearly three hundred dollars. They steadily increase year by year. If some of our Christian

women could visit heathen lands they would feel a great deal more praiseful and thankful.

But there is not, and never can be, any better method for filling up the Lord's treasury than the honest, persistent administration of tithes. Nearly all the foreign missionaries that I know give a Bible tenth of all they get to the Lord. It pays to take the Lord into partnership, and to divide with him, the profits are so increased, and both our share and His grow to be more and more.

A correspondent, in her last letter to me, speaks of hearing Mr. Speer make an address on missions in which he said: "We stand to-day at the Kadesh Barnea of the ages, and we seem likely to repeat the history of the Israelites, and take forty years to make an eight days' journey." We might fill the world with the knowledge of Christ before this century ends, and yet if the Church withholds her tithe of men and women and money it may be another full century before the darkest places will see the first glimmer of Gospel light."

Mary L. Cort.

ANNIVERSARY OF A NEIGHBORING SOCIETY.

[One of our ladies has kindly sent the following account of a Branch Conference of the Woman's Foreign Missionary Society of the M. E. Church, held in Xenia, Ohio, in October last.]

BEFORE it convened I was led to believe that a "Branch" conference would be a small affair. Imagine my surprise, then, upon entering the beautifully-arranged church, to see one block of pews marked with a broad white ribbon, upon which was painted "Ohio," another "Tennessee," another "Kentucky," another "West Virginia." The president of this branch is Mrs. Clark, wife of the Bishop of Cincinnati. I cannot mention all the good things seen and heard, but one of the most gratifying features of the occasion was the interest shown by members of other denominations. As I listened to reports from the various districts, the thought that most impressed itself was, we are all working together. Many of their distinguished workers were present, and their addresses were able, and showed forth the spirit of Christ.

As Mexico is a theme especially dear to my heart, the address of Mrs. Walden, who had taken a tour with Bishop Walden through that country, was especially interesting. One point that she impressed upon her hearers was familiar to me through our own magazines and speakers, but it cannot be repeated too often, nor heralded too loudly, viz., "No country but our own is working for Mexico. It is our next-door neighbor, and all Christendom leaves it entirely to us to evangelize. Her experience in one of the markets was very touching, where the women were so dirty as to repel her, but in answer to prayer the Holy Spirit enabled her to feel that she could do anything to elevate them. It was hard for her to believe, she said, that they were of the same class of beings that she found in the mission schools. Christ's spirit had wrought the change.

God bless the work of our Methodist sisters. We are all branches of the same vine—even Christ.

Mrs. John C. Ely.

SUGGESTION CORNER.

"THE January meeting is always a problem, such a broad subject, and such a short hour, and summaries are apt to be dry. This year the President of our Auxiliary proposed that we should have eleven three-minute papers, each taking up one field and giving some items from the year's work. These were read in quick succession, the ones on Africa and Persia being followed by letters from missionaries in those countries.—*Philadelphia Correspondent.*

A LADY in Orange, N. J., sent for twenty copies of the November *W. W. W.* Wonder what she did with them, and if she will tell us the result she reached?

AN experienced officer writes from Ohio: "I wish I had twenty dollars to spend in leaflets. I find I can do so much more with their aid, especially out in country Societies. I find it a very efficient way to awaken interest to send out a few now and then anonymously. It strikes a person as being more of a mute appeal from the Master; in fact, I have thought so much of it I have been tempted to ask you to mention it in 'Suggestion Corner.'"

A LADY in Texas sends a subscription for "some self-denying minister in our vast West, to whom its brightening pages will be as welcome as sunlight. I am not blind with either eye, and I am less by five years

the age of the dear old lady who subscribed for Norway, but my sight is failing and my fingers trembling with the use of years, but the spirit is fresh and young to rejoice in the tokens of His coming which reach us from all the ends of the earth. The Lord strengthen His laborers and speed His work!

"I FELT that we ought to have some sort of mission work in connection with our church. I tried to interest others, but they were not much interested, and, finally, one Sunday evening I went up to my room and drew up a pledge. In this I promised to do all I could for mission work in our own and other lands 'in the way which God should show me.' The next morning I took my pledge to one of my schoolmates and she signed it, and I said, 'Now we have a missionary society.' That was the beginning of one little Mission Band." —*Young Lady's Letter from Central New York.*

The little Band mentioned above reported ten members last spring, with an average attendance of nine at the six meetings held, and has been the starting point of a fresh interest in missions in the church with which it is connected.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

President, Mrs. WM. E. SCHENCK.
Correspondence with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS, Miss L. FLANIGEN.
Concerning Special Objects, Miss M. D. PURVES; with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss L. W. JORDAN; with Young People's and Children's Bands, Miss F. U. NELSON; for copied letters, Miss A. BODINE.
Candidates will address Mrs. S. C. PERKINS.
Treasurer, Mrs. JULIA M. FISHBURN.
Send all letters to 1334 Chestnut Street, Phila.
Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE MISSIONARY CALENDAR FOR 1890, to which attention has been drawn, is for sale at the office of this Society. Price, forty cents, postpaid. Send your orders early.

WE have just ready a new exercise for Bands; *Good Tidings* is the name of it, and we think the boys especially will be glad to have it for their next public meetings. Send for a copy. Price, three cents; thirty cents a dozen.

MISS AGNES L. ORBISON, of Bellefonte, Pa., has been appointed as a missionary to India, although her going thither will necessarily be delayed until suitable escort is found. She is the daughter of Rev. J. H. Orbison, formerly a missionary in India, and a sister of J. Harris Orbison, M.D., who went to the same land in the fall of 1886.

SEVEN STUDENTS in the Woman's Medical College at Philadelphia are preparing for service under our Society — two of them in their last year of study, three in their second, and two have just entered. There is a Christian Association among the students in this college, having a membership of about seventy-five. They hold a prayer-meeting every Sunday afternoon in a hall connected with the college, which is attended, besides, by a number of patients from the Woman's Hospital adjoining. A brief meeting for prayer is also held one morning in the week before the hour for lectures.

MRS. KEI OKAMI, the Japanese lady who was graduated in March, 1888, from the Woman's Medical College in Philadelphia, is finding abundant opportunities to practice her profession in her native land. She has charge of the department for women's diseases in one of the largest hospitals in Japan, where she also instructs the nurses in anatomy, and she teaches physiology and chemistry in Bancho School, besides having some patients at her own home. She earnestly asks for our prayers that her work may be blessed.

ATTENTION is called to the proposed Summer Home at Jedeideh mentioned in the magazine. This is designed for the teachers of the Sidon Seminary, and the Board having approved the plan, we hope many will come with willing hearts and open purses to raise the $1,500 called for.

WE have new and interesting work for Bands:

Boys' School, Barranquilla, S. A.,	shares,	$12
Girls' " " "	"	12
Boys' " Kanazawa, Japan,	"	25

Ferozepore Hospital (India) and "Touring" in the Oroomiah District, Persia, will prove attractive objects for older workers.

For further information concerning these and other Special Objects apply to Miss M. D. Purves.

NEW AUXILIARIES.

Steubenville Presbytery, Brilliant, Ohio.
Westminster Presbytery, Mt. Nebo, Pa.

NEW BANDS.

Washington, D. C., Gurley Memorial Ch., Young Ladies.
N. J., South Orange, Vailsburg S. S., Burden Bearers.
" " " " " Ready to Help.
" Wenonah, Young Ladies.
Penn. Pittsburg, South Side Church, Armor Bearers.
" " " " " Mary Farrand.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in India, and among the North American Indians, Miss MATTIE P. HALSEY; Japan, Mrs. L. V. ANGLE; S. America, Africa, Syria and Korea, Miss ANNE H. GILES; Persia, Miss SOPHEA RHEA; Mexico, Siam and Laos, Mrs. W. G. CRAIG; China, Mrs. L. K. STEVENS.

Correspondence with Auxiliaries and concerning Organization, Mrs. GEO. H. LAFLIN, Mrs. N. D. PRATT; Concerning Special Objects, Mrs. N. W. CAMPBELL; With Young Peoples' Societies, Mrs. HENRY H. FORSYTH; Concerning Candidates, Mrs. H. T. HELM; Concerning Visitors for Societies, Mrs. GEO. BANCROFT.

Treasurer, Mrs. C. B. FARWELL.

Meetings every Friday at 10 A. M. Visitors welcome.

OUR Board of the Northwest is feeling sorely bereaved in the loss of its President, Mrs. Douglass, who, in removing her residence (temporarily, we hope) to California, is obliged to sever her official connection with this Board. That California gains by our loss ought, perhaps, to console us somewhat, but in the first realization of our affliction we cannot rejoice as we should in the gain of others.

When our beloved Mrs. Hoge was laid aside from active work we felt it almost an impossibility that her place could be adequately filled, yet during the three years and a half in which Mrs. Douglass has been our leader we have learned to lean upon her in every way. She has been to us a tower of strength, and we have trusted at all times her loving interest and untiring devotion. She has proved herself eminently qualified for the responsible position she held with such dignity and ability.

In the discharge of the many and varied duties which her office brought to her, one of her most marked characteristics was absolute fidelity to her trust. Nothing was allowed to interfere with the interests of this great work of Foreign Missions. Her time, her talents, her means, her resources of whatever kind were devoted unsparingly and lovingly and with unswerving faithfulness to the service of the Master, in this responsible office. Oh, for more such women to help forward the cause and kingdom of redemption!

We earnestly entreat our large constituency, our Auxiliaries everywhere, to pray with us that, if possible, this beloved President may in time be restored to us, or, if that be not the divine will, that God will speedily give to us one amply qualified to take up and carry on the work so nobly forwarded by such leaders as Mrs. Hoge and Mrs. Douglass. *K. H. J.*

OUR Auxiliary at Paris, Ill., has been called to mourn the departure from their midst, for her heavenly home, of Mrs. Nancy McCord, who for twelve years was a faithful teacher in Sabbath-school, and for eight years President of their W. M. S., and "in that time was never absent from the chair." Lack of space prevents longer quotation from the appropriate address of her successor. The society sent a memorial gift of $60 to the Board to be used where most needed.

REPORTS from the Presbyterial and Synodical meetings have come in, and all contain mention of progress in interest and generally in funds also. Some tell of continual prayer for spiritual blessings upon the meetings for weeks preceding. Is there wonder that we hear of good meetings?

AT our Friday meetings we have had large attendance, and always something of special interest. The week of the Inter-Seminary Alliance Convention we had Dr. Shedd, of Persia, with us, President Hurd, of Blackburn University, father of our Mrs. A. G. Taylor, of Japan, together with several students and ministers. That same day, too, we enjoyed seeing and hearing Mrs. Capron, who under the American Board has labored so many years in India. She urged us to pray for our workers at the front more and more, not collectively, but as individuals, and gave some personal reminiscences, showing how they need such prayer.

On another Friday, Rev. Robert Mateer, of China, told us of the plans for two young lady physicians at Wei Hien.

We were also glad to greet Dr. and Mrs. Peoples, who for so long have borne the heat and burden at Lakawn, Laos.

Miss Mary Dascomb, of Brazil, to many members of the Board seemed like "one of our very own missionaries," for when at Rio Claro her correspondence was largely with this Board. She told us of the spread of the Gospel in Brazil and the desire of the people for copies of the Scriptures.

THE President of the Occidental Board, Mrs. Browne, of Oakland, with her daughter, called in mid-week to see "48" and leave greetings for the ladies.

DR. MARY BROWN and Dr. Dickson, who are to be associated in the hospital at Wei Hien, China, met here for a little conference and acquaintance. Dr. Brown sailed from San Francisco, October 17, with a party for China and Japan. Dr. Dickson follows a little later.

WE have reprinted a little story from the *Home Mission Monthly* and *Pansy*, entitled "A Missionary Potato." Price, five cents a dozen. We have also "Uncle Dan's Prayer." Price, one cent, or ten cents a dozen. W. P. B. M. of the Northwest, Room 48, McCormick Block, Chicago, Ill.

NEW AUXILIARIES.

Chicago Presbytery, Englewood, Young Ladies' Band.
" " Oak Park, Seed Sowers.
Chippewa Presbytery, West Superior, Earnest Workers.
Des Moines Presbytery, Humeston.
Madison Presbytery, Prairie du Sac, Do What We Can Band.
Mattoon Presbytery, Tower Hill.
Milwaukee Presbytery, Beaver Dam Assembly Church.
" " " " Boys' and Girls' Band.
Peoria Presbytery, Brunswick Sentinels.
St. Paul Presbytery, Minneapolis, Shiloh Church.
" " St. Paul, Goodrich Avenue Church.
" " St. Paul Park Church.

Women's Board of For. Miss. of the Presbyterian Church.

No. 53 Fifth Avenue, New York City.

President, Mrs. Henry N. Beers.

The regular prayer-meeting is held the first Wednesday of every month at 10.30 A. M., lasting one hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

For special department of each Secretary see third page of cover.

Address all letters to 53 Fifth Avenue, N.Y. City.

THE leaflet, "With Hammers and Nails," has already borne good fruit. One Auxiliary has assumed the whole amount needed for the Guatemala chapel, the first item in the list there given. This is only one of the objects specified; may other Auxiliaries press on the good work till the list is finished.

WITH the most careful attention typographical errors will creep in. Very provoking was one in our last Annual Report, where the First Church of Utica was represented as giving $6.20 instead of $620. The figures were simply pushed to one side and were overlooked in the proof-reading.

MOST enthusiastic is the report which comes of the semi-annual meeting of the Hudson Presbytery, held in October, at Campbell Hall. The day was lovely. Seventy-five delegates were gathered by twelve o'clock in the parsonage, guests of the Rev. S. C. and Mrs. Hepburn. The Secretary writes that the walls seemed elastic with the ever-widening expansion of Christian hospitality. No outside aid was called in, but each society reported its methods of work, results, etc., some of the most interesting of these reports being those presented by the young people. When the meeting adjourned, all present felt that it had been a great delight, and "that it was a good thing to see each other's faces and grasp each other's hands once at least between the great spring meetings."

MR. J. STEWART HAPPER, son of the Rev. A. P. Happer, is giving a series of interesting lectures on China. Should any of our Sunday-schools or Young People's Societies care to communicate with him, his address is 52 West Twenty-second Street, New York City.

"WE had a delightful meeting at Smithfield. We were entertained royally by our friends. We came away encouraged. We added a new Band to the Society while there." Thus writes one of the Secretaries of the North River Presbyterial Society. The letter continues: "Of the thirty-four Societies and Bands that reported before the middle of October, one-half had agents for magazines, etc., one-half had none. Two hundred and seventy six magazines are taken in these Societies. Of this number 200 are taken in the 17 Societies where an agent is appointed to look affer the matter."

New Auxiliaries.

Syracuse Presbytery, Earnest Workers, Pompey, N. Y.
North River Presbytery, Willing Workers, Cold Spring.
Long Island Presbytery, Willing Workers, Westhampton, N. Y.
Ebenezer Presbytery, Children's Missionary Band, Maysville, Ky.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

AT the semi-annual meeting of this Society, held at Saratoga Springs, October 9, 1889, the following changes in officers were made: Mrs. Archibald McClure, of Albany, was appointed General Secretary in place of Mrs. J. D. Paxton, resigned. Mrs. F. C. Curtis, of Albany, was appointed to take the place of Mrs. McClure as Corresponding Secretary, and Miss Eleanor Meneely, of Albany, was appointed to take the place vacated by Mrs. Curtis. Miss Sarah Brown, of Albany, was appointed to take the place of District Secretary No. 9, formerly filled by Miss Meneely. Miss C. A. Bush, Troy, N. Y., was appointed District Secretary No. 15, in place of Mrs. W. H. Doughty, resigned. Miss Nellie Hopkins, of Keeseville, will have the oversight of all the churches in Champlain Presbytery.

All Societies and Bands are requested, as far as practicable, to report work to and secure information from the District Secretary who has the oversight of the church to which they belong. See pages 3, 4, 5 and 6 of the last annual report.

Where this is not expedient, address all correspondence as follows:

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. Eddy, Glenwood, Troy, N. Y.

All money from Societies or Bands in Albany and Columbia Presbyteries should be sent to Mrs. B. W. Arnold, 11 Ten Broeck Street, Albany, N. Y.

All money from Societies or Bands in Troy and Champlain Presbyteries should be sent to Mrs. Charles Nash, 110 Second Street, Troy, N. Y.

Any Secretary of an Auxiliary Society, or any Band Leader, who has not a copy of the last annual report, can have one on application to the General Secretary, Mrs. Archibald McClure, 232 State Street, Albany, N. Y.

Our motto for this year: "Advance all along the line."

IN a letter from Mrs. Gilman, Kungchow, Hainan, April 25, she says: "I am so glad to tell you I shall soon have a Bible reader here with me. She has been in Mrs. Noyes's school in Canton and speaks Hainanese. I have met her, and am delighted to have such a bright, consecrated woman to assist me."

CORRECTION.—It is Mr. Israel Parsons Rumsey who has been the benefactor of our Nez Percés and not Mr. J. S. Rumsey, as stated on

our page in September. The latter gentleman has been dead four years.

MISS MCBETH reports those new homes for the Nez Percé students as suitably fitted up and ready for their occupants at the opening of the school, October 1. Miss Fletcher (Government Indian Agent) has visited Mt. Idaho, and became much interested in the Kamiah church.

AFTER the publication of Miss West's most satisfactory notice of our Saratoga meeting in the November magazine it is necessary to add only one word to the genial "Letter from An Outsider." The officers and members of Northern New York are sincerely grateful to the ladies of the two Presbyterian churches of Saratoga, who gave them such a heartfelt, cordial welcome on the 9th of October.

THE time for doing the missionary work of the year has come. Let us begin it in the spirit of the writer of this extract from *The Fourth Presbyterian Church Record*, of Albany:

"The summer vacation often reaches over into the autumn, so that it is not strange if November comes before we are quite ready to take up all our church work for the winter. Almost the first thing this fall is for us to bring our offerings and come to the house of the Lord. Let us make them indeed thank-offerings, for the word is: 'Let everything be done with thanksgiving.' Let us never even think of our gifts as 'missionary dues,' but rejoice that we can return to the Lord's treasury a portion of his gifts to us.

"The memory of those who have left us for the eternal home this summer should be to us all an incentive to do our work as faithfully and lovingly, for we, too, 'may be nearer our home than we think.'"

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

President, Mrs. Kate M. IRWIN, St. Charles, Mo.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 Olive Street, for missionary correspondence; Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3937 Bell Avenue.

Special Object Secretary, Mrs. J. A. ALLEN, 1107 Olive Street.

Treasurer, Mrs. J. M. MILLER, 1760 Missouri Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 2 P. M. All interested in missions are invited to be present.

Missionary literature can be obtained at the "Rooms," between the hours of 10 A.M. and 4 P.M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

IT was after months of hesitation and, it is needless to say, with much regret that the Board has accepted the resignation of the President, Mrs. James H. Brookes. A committee was formed to nominate a President *pro tem.* Mrs. Kate M. Irwin, of St. Charles, Mo., was nominated, and accepted by the Board.

AUXILIARIES will please note also that Mrs. J. M. Miller, 1760 Missouri Avenue, has been made Treasurer in place of Mrs. Kuhn, resigned.

THE reports of the Missouri and Kansas Synodical missionary meetings have come to us full of the earnest, wide-awake spirit of the leaders and of the States. Much has been accomplished for Christ, for humanity. From these gracious feasts we should return home filled with noble resolutions and earnest prayers in our hearts for more *heart* interest in our purpose. "If ye love Me, keep My commandment"; "Go ye into all the world and preach the Gospel." "All the world," for some, may be just a little space. Yet in that we *can show* we love Him.

OZARK PRESBYTERY, with only three or four self-supporting churches in it, has contributed more than one-tenth of the Medical Scholarship Fund. Don't forget that fund, dear Auxiliaries.

NEW AUXILIARIES.

Kansas City Presbytery, Montrose.
St. Louis Presbytery, De Soto.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from September 1, 1889.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Middleport, 7; New Plymouth, 10.97, S. S., 3.03, 21

BLAIRSVILLE.—Blairsville, 18, Immanuel Circle, 25; Braddock, 10, Y. L. B., 24.41; Cross Roads, 23.76; Derry, 38.17, Bessie Milliken Bd., 7.07; Harrison City, 5; Ligonier, 20, 171.41

BUTLER.—Butler, Y. P. C., 3.53; Centre, 10.35; Centreville, 6.40; Concord, 14; Grove City, 24.16; Harlansburg, 18; Mt. Nebo, 11; North Liberty, 10; Pleasant Valley, 7; Plain Grove, Y. L. C., 3; Petrolia, 2.50, 109.94

CARLISLE.—Carlisle, 1st, 25; Carlisle, 2d, 15; Chambersburg, Falling Spring, 12.05; Dillsburg, Monoghan Ch., 7.25, Ch. Endeavor Bd., 5; Greencastle, 33.70; Harrisburg, Market Square, 35, S. S., Senior Dep't, 24.40, Bd. of Trust, 6, Cheerful Givers, 3; Mechanicsburg, 40; Millerstown, 4.24; New Bloomfield, Early Blossoms, 10; Steelton, 3.62, 224.26

CHESTER.—Berwyn, Boys' Bd., 3.25; Chester, 2d, 2.85; Downingtown, 15; Lincoln, Willing Helpers, 30; Oxford, 100, American Chapter, 75, Syrian Chapter, 72; West Chester, 50, 348.10

CLARION.—Beechwoods, Pancoast Bd., 10; Bethesda, 15, Y. L. B., 18; Brockwayville, 12.71, Carruthers Bd., 7.60; Callensburg, 4.50; Clarion, 70.86; Concord, 4.25; E. Brady, 28.75, Beacon Lights, 12.70; Greenville, 13.40; Leatherwood, 3.15, Y. L. B., 40.40; Licking, 30, Ch. Givers, 19.55; New Bethlehem, Y. L. B., 15; New Rehoboth, 34.19; Oak Grove, 23, Earnest Workers, 8.13; Oil City, 2d, 29.93, S. S., 4.57; Perryville, 6; Pisgah, 25, Y. P. S., 30; Reynoldsville, Little Builders, 3.75; Richland, 10.50; Ridgway, 9.20, Boys and Girls' Bd., 4.46; Rockland, 2.25; Scotch Hill, 7; Shiloh, 2.50, Mission Garden Bd., 2.50; Sligo, 12; Troy, 4.50, 525.35

ELIZABETH.—Basking Ridge, 38; Clinton, 16.10; Elizabeth, Ladies' Ass'n, 100, Marshall St., Cheerful Givers, 27.60; Lamington, Blauvelt Bd., 50; Metuchen, Little Gleaners, 25, In His Name Bd., 8; Perth Amboy, 64.72; Plainfield, Ladies Ass'n, 71.80, Y. L. B., 100; Pluckamin,

30, Crescent Bd., 20.50; Rahway, 1st, 14.30; Roselle, 49.70, 615.72

Erie.—Cool Spring, 6.79, Bd., 10.35; Edinboro', 17.46; Franklin, 50; Fredonia, 11.49; Girard, 8; Meadville, 1st, Y. L. B., 21; Oil City, 1st, Circle and Bd., 30; Pittsfield, Ch. Workers, 5, 160.09

Lackawanna.—Ashley, 14; Athens, 16.50, S. S., 5; Canton, 10; Honesdale, 52.32, Mispah Bd., 12.50; Kingston, 30; Langcliffe, 37.50, Moosic S. S., 34.63; Monroeton, 12.50; Nanticoke, Freewill Bd., 2.01, S. S., 4.01; Pittston, 33, Park Bd., 21.10; Plymouth, 16.60; Scranton, 1st, 75, Juv. Ass'n, 125; Scranton, 2d, 127.86; Washburn Ave., 10.03, Kefr Shima Bd., 15, Gleaners, 1.60; Stevensville, 13, Youth's Soc., 3, Little Helpers, 1; Towanda, 50; Troy, 20, Birthday Bd., 6.25; Wells and Columbia, 7; West Pittston, 6.95, Livingstone Bd., 4, Y. P. B., 10.50, Wilkes-Barre, 1st, 100; Wilkes-Barre Mem'l, Whosoever Will Bd., 20; Wyalusing, 1st, 7, 904.86

New Brunswick.—Amwell, 1st, 7.45; Pennington, 16.75; Trenton, Prospect St., 30, 54.20

Newton.—Asbury, 15; Belvidere, 1st, 40; Belvidere, 2d, 23.40, Paul Bd., 20; Blairstown, 15.44; Deckertown, 30.90; Hackettstown, 12.60; Newton, 39.55, Watchers, 17.59, Inf. Cl., 6; Oxford, 1st, 11; Oxford, 2d, 35.20; Phillipsburg, Westm'r, 9.18, Coral Workers, 18; Stewartsville, 32.50, 326.36

Northumberland.—Bald Eagle and Nittany, 15; Bloomsburg, Neal Bd., 21.05; Danville, Grove Ch., 17.33; Danville, Mahoning, 20; Milton, 31.65; Washington, 33.39; Williamsport, 2d, 51, Loring Bd., 20, 209.42

Philadelphia.—Atonement, Boys' Bd., 2.50; Clinton St., Immanuel, 31.45; Southwestern, John McLeod Bd., 20; Tenth, 8; Walnut St., 4, F. H. S. Bd., 25, Dr. Thompson Bd., 30; West Spruce St., a lady, 50, E. M. S., 2; Woodland, Woodland Bd., 9.76, 182.71

Philadelphia, Central.—Kensington, 1st, 130; Mantua, King's Gardeners, 5; Memorial, 20; Temple, Busy Bees, 40, 195

Philadelphia, North.—Bridesburg, Willing Workers, 100; Chestnut Hill, 141.71, Corbett Bd., 12, Junior Boys, 10; Doylestown, 37.50; Frankfort, 1st, Y. L. B., 20; Germantown, 1st, 125, Junior Eliot Bd., 7, Miriam Bd. 10; Germantown, 2d, 57.50, Junior Non Nobis, 5; Hermon, 10, Bd., 4.01; Manayunk, 33, Children of the King, 20; Neshaminy of Warwick, 32, 625.62

Portsmouth.—Mt. Leigh, 5.75; Portsmouth, 1st, Y. L. B., 30; Russellville, 4; Winchester, Inf. Cl., 2.50, 42.25

Redstone.—Belle Vernon, 33.45; Connellsville, 14.85, Johnston Bd., 15, Y. L. C., 10.12; Long Run, 31.75; McKeesport, 50; Mt. Vernon, 10; New Providence, 66; New Salem, 8.75; Pleasant Unity, 26.21; Round Hill, S. S., 66.73; Scottdale, 6.30, Ezbon Circle, 16, Uniontown, 21.25, S. S., 26.93; West Newton, 22.45, 425.79

Syracuse.—Syracuse, 4th, 135

Washington.—Burgettstown, 55.50, Mrs. Patterson, 5.55; Claysville, 50, Aftermath Bd., 25; Cross Roads, 10, Y. P. S., 15; Forks of Wheeling, 47; Halliday's Cove, 7.85; New Cumberland, 28; Upper Buffalo, 62.50, McMillan Bd., 30; Washington, 1st, 50, Y. L. B., 75, Cornes Bd., 25, Girls' Bd., 17.54; West Liberty, 20; Wheeling, 1st, 57.55, Cherith Bd., 20, Sidney Ott Bd., 10.40, 611.89

Washington City.—Hermon Bd., 1.25; Hyattsville, 27.38, Band, 25; Washington, 1st, 27.50; 4th Ch., King's Daughters, 4.74; 6th Ch., 10; Assembly, 10; Covenant, 1; Eastern, 7.50; Gurley Memorial, 25.57; Metropolitan, 25, Mateer Bd., 10; North, 7.50; Unity, 8.05; Westminster, 10.25; West St., 36, 236.49

Wellsboro'.—Beecher's Island, Catrine Bd., 10; Elkland, 9.20; Farmington, 4.67; Mansfield, 4.17; Osceola, 8.97; Tioga, 3.34, 40.35

Westminster.—Bellevue, 25.89; Chestnut Level, 30.50; Columbia, 55; Leacock, 30; Lebanon, S. S., 25; Marietta, 25; Slateville, 15; Union, 33; York, Westminster, 20; Pres. Soc. Thank off., 275.56, 534.95

Wooster.—Chester, 1.87; Congress, 20; Creston, 4.75; Doylestown, 7.25; Jackson, 13.40; Wayne, 4.25, Light Bearers, 1; Wooster, 1st, 50, Y. L. B., 30; Wooster, Westm'r, 62.23, Y. L. B., 24, Coan Bd., 37, 255.75

Zanesville.—Coshocton, 9; Dresden, 15; Fredericktown Y. P. Aid, 6.25; Granville, 35; Homer, 10; Mt. Pleasant, 4; Mt. Vernon, 15.25; New Concord, 8.55; Newark, 2d, 90; Roseville, 3; Utica, 4.20, Y. L. B., 2; Zanesville, 1st, 10; Zanesville, Putnam, 29.90, Y. L. B., 2.15, Coral Workers, 56 cts.; Zanesville, 2d, 50, 300.86

Miscellaneous.—Baltimore, Wm. Dugdale, *special*, 125; Phila., a friend, 1; Tungchow, Far Away Bd., 10, 136

Total for November, 1889,	$71,473.37
Total since May 1, 1889,	$20,353.32

The Woodland Bd., Woodland Ch., Phila., has sent a box to Mrs. W. K. Eddy, Sidon, Syria.

Mrs. Julia M. Fishburn, *Treas.*,
Nov. 1, 1889. 1334 Chestnut St., Philadelphia

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Oct. 20, 1889.

Alton.—Alton, 3.80; Carlyle, 8.25; Carrollton, 25; Reno, Bethel Ch., 6.25 (less Pres. Ex., 1.30), 42.00

Bloomington.—Bement, 13.50; Bloomington, 2d, 258.65, Helpful Hands, 14.92; Chenoa, 13.50; Gibson City, 20.90; Lexington, 21.65, S. S., 9; Minonk, 3.03; Onarga, 41; Wenona, 30, 426.15

Boulder.—Boulder, 10; Cheyenne, 8; Fort Collins, 29.53, Y. L. B., 2.83; Longmont, 20; Y. P. S. C. E., 20; Timnath, 15, 105.36

Cairo.—Bridgeport, 10; Duquoin, 16, King's Helpers, 12; Linn, Wabash Ch., 5; Pasturefield, Union Ch., 11.45; Tamaroa, 10, 64.45

Cedar Rapids.—Anamosa, 6.55; Atkins, 1; Blairstown, 6.35; Cedar Rapids, 1st, 50; 2d, 30, The King's Children, 1.50; Clarence, 6.50, Band, 5.25; Clinton, 32.05; Center Junction, 7.79; Marion, 13; Mechanicsville, 25; Mount Vernon, 50; Linn Grove, Golden Links, 40; Onslow, 4.80; Scotch Grove, S. S., 3; Vinton, S. S., 22.58, 305.37

Central Dakota.—Brookings, 3.25, Good Will Band, 5.00, Mission Circle, 2; Huron, 13.45, S. S., 12.50, 37.10

Chicago.—Chicago, Anon., 300; Anon., 40; "Little Grandson," 10 cts.; 1st, 134.25, Workers in the Vineyard, 5; 2d, 130.75, S. S. B., 40.23; 3d, 100; Ch. of the Covenant, 10; Fullerton Ave. Ch. 28; DuPage, 10; Englewood, Y. L. S., 10; Joliet, Central Ch., 103.05; Lake Forest, 94.30, Y. P. S., 21; Manteno, 7; Oak Park, Seed Sowers, 15; Riverside, 6.25; Income from real estate, 351.73; Presbyterial Offering, 42.22 (less Syn. ex. 8), 1,441.78

Council Bluffs.—Afton, 7; Bedford, 3.60; Corning, 7.55, W. W. A., 12.50; Emerson, 3; Greenfield, 15; Logan, 3; Malvern, 6.85; Shenandoah, 4; Red Oak, 4.75; Woodbine, 5.00, Miss Emma L., 2.25; M. M., 1, 76.04

Denver.—Akron, 6; Denver, Central Ch., 58.75; Capitol Ave. Ch., Mrs. Henry Stuart, 25; Highland Ch., 11.35; Idaho Band, 20; Otis, 2.50, 123.60

Des Moines.—Albia, 3; Chariton, 6.25; Dallas Center, 5; Des Moines, Central Ch., 37.50; 6th Ch. Band 1; Dexter, 5; E. Des Moines, 25, Y. P. M. S., 9.85, Girls' Band, 6.99, Boys' Band, 4.31; Grimes, 9.55; Indianola, 6.25; Leon, 5.50; Lucas, 1.85; New Sharon, 2.50; Osceola, 6.10; Oskaloosa, 10; Russell, 6; Winterset, 17.12, 168.77

Detroit.—Brighton, 9; Detroit, 1st, A Friend, 30; Memorial Ch., 31.14; Westminster Ch., Y. L. S., 10; Pontiac, 7.50, 87.64

Dubuque.—Hopkinton, 5.82, Steady Streams, 1.70, Y. P. S., 2.24; Independence, 17.27, Golden Hour Circle, 5; Manchester, 1.18; Mt. Hope, 3, S. S., 1.90; Waukon, 8, 46.11

Duluth.—Duluth, 1st, 49.46; 2d, 10.95, S. S., 9.05, 69.46

Fargo.—Lisbon, 6.00

Ft. Wayne.—Elkhart, 50; Kendallville, 10.45; Lima, 18; La Grange, 20; Warsaw, 10, 117.45

Freeport.—Freeport, 2d, 25; Harvard, 8; Woodstock, 6, 39.00

Grand Rapids.—Grand Rapids, Westminster Ch., 25

Hastings.—Bloomington, Y. L. S., 8; Holdredge, 4.75, 18.75

Indianapolis.—Columbus, 20.68; Franklin, 37.50; Greenwood, 10; Hopewell, 25.20, S. S. M. S., 13.05; Indianapolis, 1st, 6.50; Tabernacle Ch., 74.75, Infant Class, 4.48, Mustard Seeds, 5, 198.06

Lake Superior.—Ishpeming, 10; Marinette, 6; Marquette, 60, Boys' Band, 24.60, Girls' Band, 25, 125.60

Lima.—Columbus Grove, 10; Delphos, 15.63; Lima, King's Daughters, 20.14; Sidney, 30, 75.77

Logansport.—Crown Point, 5; Goodland, 2.50; Lake Prairie Ch., 11.05, Helpers, 8.10; LaPorte, 45.78, Y. P. S. C. E., 10; Logansport, Broadway Ch., S. S., 5.77; 1st, 10, S. S., 10, Y. L. C., 10; Michigan City, 22; Monticello, 7.50, Y. P. S., 7.50; Remington, 6.58; Rochester, 9.70; South Bend, 1st, 20; Union Ch., 27.35; Valparaiso, 7.65; W. Union Ch., 2.50, 228.08

Madison.—Belleville, 11; Cambria, 10; Janesville, Y. M. B., 6.55; Mineral Point, 20; Madison, 44.71, Mary Campbell Society, 12.50, Stepping Stones, 5.30; Poynette, 6; Portage, 3.50; Lowville, 8.50, 128.06

Mankato.—Pilot Grove, 25; Mankato, 10; Worthington, Boys' Band, 16.90, 51.90

Mattoon.—Ashmore, 16.25; Assumption, 5; Charlestown, 8.83; Effingham, 11.51; Neoga, 6.50; Pana, 25; Paris, 65.47, in memory of Mrs. Nancy McCord, 60; Shelbyville, 20; Tuscola, 5.70; Taylorville, 17.35; Vandalia, 12. 50; Presbyterial Offering, 20, 274.11

Milwaukee.—Beaver Dam, 3.20; Assembly Ch., 7.70, Band, 4; Milwaukee, Grace Ch., 4.50; Ottawa, 1.70, 21.10

Montana.—Bozeman, 6; Helena, 10.35, 16.35

Monroe.—Monroe, 32; Tecumseh, 25, 57

Muncie.—Kokomo, 2; Marion, 7.50; New Hope, 4.75; Peru, 15.60, 29.85

Niobrara.—Madison, 5

Omaha.—Bellevue, 3.40; Columbus, 5; Craig, 3.25; Omaha, 1st, 37.10; 1st German Ch., 5; Schuyler, 4.55; Waterloo, 7.50, 65.80

OTTAWA.—Granville, 9.20; Morris, Mrs. John Bell's S. S. Cl. of nine girls, 7.50; Oswego, 10, 26.70
PEORIA.—Astoria, 5; Brunswick Ch., 3; Canton, 32, Little Owls, 21.50; Deer Creek, 7.40; Elmira, 5.40; Elmwood, 14.08, S. S. B., 3.75; Eureka, 10; Galesburg, 15, Pr. Off., 28.57, Pearl Seekers, 30; Green Valley, 6.25; Ipava, 12.50; Knoxville, 25; Whatsoever Band, 30; Lewistown, 21.85; Low Point, 5; Oneida, 5.25; Peoria, 1st, 13.50, E. R. Edwards Band, 18.36, Little Lights, 3.35; 2d, 19.40, Light Bearers, 41 cts.; Calvary Ch., 12.50; Grace Ch., 8.55; Christian Band, 2.35; Dunlap, Prospect Ch., 5.25, S. S., 23.50; Vermont, 3.50; Yates City, 12.35, S. S., 1.45, 406.02
PETOSKEY.—Cadillac, 10; Harbor Springs, 6.12; Mackinaw City, 4, Band, 2.88; Petoskey, 10, 33
PUEBLO.—Colorado Springs, 1st, Y. L. S., 12.70, Mary Rice Circle, 10.01, 22.71
ROCK RIVER.—Garden Plain, 7.40, Band, 1.60; Morrison, 15; Willing Helpers, 7, Y. L. S., 8.50; Newtown Ch., Earnest Workers, 8; Rock Island, Broadway Ch., 13, Ruth's Band, 7.22, 67.72
ST. PAUL.—Minneapolis, 1st, 74.60; Stewart Memorial Ch., 6; Westminster Ch., 37.20; East Minneapolis, Andrew Ch., 12; St. Paul, Central Ch., 25; East Ch., 7, 161.80
VINCENNES.—Brazil, 10; Carlisle, 1.30; Claiborne Ch., 6.75; Petersburg, 12, S. S. B., 5; Vincennes, 7.75; Indiana Ch., 12.50, 55.30
WATERLOO.—Ackley, 25.50; Conrad, 20.37; Cedar Falls, 15; Grundy Center, 16.86, King's Daughters, 10, Crusaders, 2.52, Snow Drops, 2; Janesville, 5.75; La Porte, 5; Marshalltown, 12.50, King's Daughters, 3, Y. P. S. C. E., 3; Morrison, 10.19; Nevada, 8.73; Salem, 18.83; Tranquility, 17; Waterloo, 12.14, 188.39
WINNEBAGO.—Appleton, 30, Band, 4.67; Auburndale, 2.50; Neenah, 23; Omro, 5.60, S. S., 5.40; Oshkosh, 10; Stevens Point, 25.21; Weyauwega, 5, 111.38
MISCELLANEOUS.—Denison, Tex., Mrs. John Cameron, 10; Ohio Synodical Society Th. Off., 56.12; Illinois Synodical Off., 13.30; Iowa, "E.," 5; by sale of "A Brief Record of the Life of Mary Campbell," 1.20, 85.62

Total for the month,	$5,636.61
Previously acknowledged,	$12,138.15
Total from April 20,	$17,774.76

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Oct. 20, 1889. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for October, 1889.

BROOKLYN.—First, 12.01; Franklin Ave., 2 60; Memorial, 29 16; Prospect Heights, 5.83; Trinity, 16.92; Westminster, 14.19, 81.61
BUFFALO.—Buffalo, Bethany, 9.08; Calvary, 28.96; Central, 100; Lafayette, 29.96; North, 68.90; West Side, 10; Jamestown, 50, S. S., 15, 311.00
CAYUGA.—Auburn, 1st, Miss. Bd., 10; Westminster, Girls' Bd., 12.50, Boys' Bd., 3.50; Aurora, Soc. for Christian Work, 25; Ithaca, A Friend, 135, 186.00
GENESEE.—Attica, 17, Mrs. J. H. Loomis, 25; Batavia, 100; Byron, 20; Castile, 8.62; LeRoy, Miss. Bd., 6, 176.62
GENEVA.—Canandaigua, 1 member, 50; Geneva, North, Y. L. S., 5, Gleaners' Bd., 13; Penn Yan, 28, 96.00
HUDSON.—Chester, 30; Goshen, 68; Good-Will Ch., 40; Haverstraw, 75; Middletown, 1st, 78.02; Ridgebury, 15; Unionville, 20; Washingtonville, 1st, 25, 351.02
MORRIS AND ORANGE, N. J.—Morristown, 1st, 125; South St., 150, 275.00
NASSAU.—Freeport, 20; Hempstead, 29.16, Gleaners' Bd., 3; Huntington, 1st, Y. L. S., 30, Willing Workers, 35; Smithtown, Young Miss. Workers, 35, 152.16
NEW YORK.—Park, 25, Seekers for Pearls, 81.50, Light Bearers, 3.50; Thirteenth St., 25; University Place, Boys' Soc., 75; Washington Heights, 30; Mrs. W. S. O., 15, 255.00
NIAGARA.—Albion, 6; Holley, 2.50; Lewiston, P. off., 5.36; Lockport, 1st, 63, P. off., 11.25, Y. L. S., 25, P. off., 3.73, King's Guards, 10.33, P. off, 1.27; Wilson, P. off, 4.45; Youngstown, P. off., 6.60, 139.49
NORTH RIVER.—Amenia, South, 12; Cold Spring, 3.50, Willing Workers, 3.80; Cornwall, Canterbury, 32, Abbott Miss. Bd., 4 40; Cornwall-on-Hudson, 20, Y. P. S., 5; Highland Falls, 3.20; Little Britain, 13; Marlborough, 20; Newburgh, Calvary, Earnest Workers, 25; Pine Plains, 10; Pleasant Valley, 22; Rondout, 14; Salisbury Mills, Bethlehem, 12, 199.90
OTSEGO.—Cherry Valley, 12.50, Y. L. Cir., 50; Cooperstown, 25; New Berlin, 5; Oneonta, 8.75, 101.25
ROCHESTER.—Gates, 15; Groveland, 18.73; Rochester, Brick, 100; 1st, 25; 3d, 15; Webster, 12.50; Pres'l Soc., 19.50, 205.73
ST. LAWRENCE.—Brownville, 2.50; Cape Vincent, 8; Hammond, 70, 80.50
STEUBEN.—Addison, 6; Almond, 6.72; Arkport, 9; Campbell, 13; Canisteo, 27.75; Elk Creek, 2; Painted Post, 3; Pulteney, Y. P. S., 20, Pansy Bd., 3, 90.47
SYRACUSE.—Cazenovia, 25; Oswego, 1st, 4.16; Syracuse, 1st, 25, 54.16
UTICA.—Clayville, 15; Clinton, 50, Boys' and Girls' Bd., 18; Ilion, 13.31; Knoxboro, Hallie Bd., 9.46; Little Falls, 75, Y. L. S., 60; Lowville, Y. P. S., 50; New Hartford, 26.36, one member, 10; New York Mills, 25, Faithful Workers, 80; North Gage, 10; Oneida Castle, 14 16, S. S., Pri. Dep't, 4; Rome, S. S., 50; Sanquoit, 72.85, Faithful Workers, 20; Utica, Bethany, one member, 25; 1st, 125, Bachman Bd., 16.30, Do Good Bd., 10, Memorial, 35; Olivet, 12; Westminster, 57, Brown Bd., 30; Vernon, 4.50; West Camden, 10.76, Mrs. L. H. McKee, 4.10, 932.80
WESTCHESTER.—Mt. Vernon, 7.15; Peekskill, 1st, 125; Pelham Manor, Freeland Bd., 15; Rye, Y. L. S., 100; Yonkers, Westminster, 25, 272.15
MISCELLANEOUS.—A Friend, 5; Leaflets, 60.16; St. Augustine, Fla., W. F. M. S., 7.90, 73.06

Total,	$4,034.82
Total receipts from April 1st,	$16,052.99

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.
MRS. J. A. WELCH, *Asst. Treas.*,
38 West 34th St., N. Y. City.

Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York.

ALBANY.—Schenectady, 1st, 97.08; Albany, 6th, 5; Schenectady, East Ave., 9.00; Lucerne, 15.12; Albany, West End, 12; West Galway, 7; Albany, State St., 12.37; Carlisle, 6; Tribes Hill, 10.25, 173.82
CHAMPLAIN.—Plattsburg, 180; Beekmantown, 4.16; Champlain, 10; Black Brook, 6.60, 200.76
COLUMBIA.—Lebanon Centre, Pres., 4; Centreville, 5; Windham, 10; Ancram Lead Mines, 9; Valatie, 6, 34
TROY.—Waterford, 51.53; Troy, Westminster, 33.50; Fort Edward, 8; Troy, 1st Ch., 181.75; Glens Falls, 40; North Granville, 16; Lansingburg, Olivet, 26.50, 357.28

Total from Presbyteries,	$765.86
Collection at Albany,	185.10
Collection at Saratoga,	45.44
Total from April 20th to Oct. 18, 1889,	$996.40

MARY E. CHURCH, *Treas.*,
SARATOGA, Oct. 25, 1889.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, to October 20, 1889.

HIGHLAND.—Presbyterial Coll., 9.50; Troy, 3.50, Holton, 5; Highland, 3.25, 21.25
LARNED.—Halstead, 7.50; Sunflower Circle, 5; Hutchinson, 20; Pearl Gatherers, 20; McPherson, 5.35, 57.85
NEOSHO.—Carlyle, 10.75, Band 1.50; Cherryvale, 4.82; Cherryvale Ch., 3.82; Colony, 2; Paola, 8, Band, 7.55; Parsons, 6.25; Ft. Scott, 3.75; Oswego Bd., 10, 58.44
OZARK.—Calvary Ch., 35; Mt. Vernon, 2, 37.00
ST. LOUIS.—Kirkwood, 12.06; St. Louis, Compton & Wash. Ave., Ch., 105; Carondelet, 3.50; Webster Groves, 5; De Soto, 5, 131.46
TOPEKA.—Baldwin, 5.30, Y. P. B., 4.50; Black Jack, 4.50; Idana, 1.25; Junction City, 5; Leavenworth, 1st, 23; Sharron, Y. P. M. B., 7.50; Topeka, 1st, 5; Topeka, 2d, 5, 59.05

Total receipts for Foreign Fund during month,	$365.05
Previously acknowledged,	1,427.09
Total receipts for Foreign Fund since April 1, '89,	$1,792.14

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.
October 21, 1889.

INFORMATION
CONSERVATION, INC.